EDUCATION IN AFRICA

A Study of
West, South, and Equatorial Africa by
The African Education Commission

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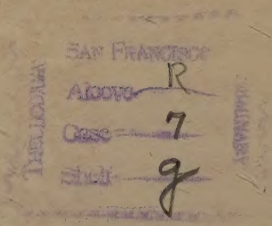
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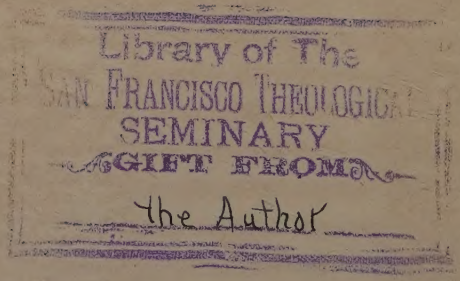
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PORT. GUINEA
Zinder
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Zaria
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GOLD COAST COLONY
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Onitsha
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ITALIAN SOMALILD
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Addis Ababa
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Stanleyville
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KENYA COLONY
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Mombassa
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Elizabethville
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NORTHERN RHODESIA
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Salisbury
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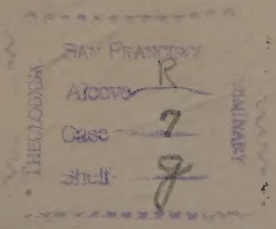
EDUCATION IN AFRICA

A Study of West, South, and Equatorial Africa by the African Education Commission, under the Auspices of the Phelps-Stokes Fund and Foreign Mission Societies of North America and Europe

Report Prepared by
THOMAS JESSE JONES
Chairman of the Commission



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INTRODUCTION

The main object of this Report is to give to all interested in improving the status of the Natives of Africa definite data as to educational conditions and needs in the southern, western, and equatorial sections of the continent.

I. Origin of the Study

The study owes its origin to three groups of facts:

1. Representatives of various missionary societies in the United States carrying on work in Africa have long felt the need of a thorough survey of conditions there with a view to making their efforts more effective on the educational side. This wish first assumed concrete form in the proposal of the American Baptist Foreign Missionary Society, of which Dr. James Henry Franklin is the foreign secretary, that a commission should be appointed to make a study of education in Africa. This society came to the conclusion that such a study was necessary before it enlarged its own educational work. Accordingly, the society requested the Committee of Reference and Counsel of the Foreign Missions Conference of North America to take up its proposal with other boards working in Africa, with a view to finding out if they would be willing to cooperate. The Committee of Reference and Counsel approved the proposal, and Mr. Fennell P. Turner, its secretary, opened negotiations with the other boards. A meeting of their representatives was held and the plan was laid before them, with the result that they agreed to recommend to their several boards that such a study be undertaken, and that Dr. Thomas Jesse Jones be asked to serve as chairman of the African Education Commission to be appointed. It was also agreed that Mr. Turner lay the matter before the trustees of the Phelps-Stokes Fund with a view to securing Dr. Jones' services, as well as such cooperation in the work of the Commission as the trustees of the Phelps-Stokes Fund felt they could give.

Following this meeting Mr. Turner presented the matter to the trustees of the Phelps-Stokes Fund, with the earnest endorsement of Professor Paul Monroe of Teachers College, Columbia University, and others.

2. The trustees of the Phelps-Stokes Fund have long contemplated attempting to render some concrete aid to the cause of Native education in Africa. This was due to the fact that its founder, in her will creating this trust, specifically referred, among other objects, to its use "for educational purposes in the education of Negroes both in Africa and the United States." As the most important work of the Fund to date has probably been the preparation of the two-volume report on "Negro Education,"* published by the United States Government, it seemed fitting that the Fund should apply the same methods of study that had proved helpful in improving educational conditions among American Negroes to the members of their race in Africa.

When incorporated under the laws of New York State in 1911, the trustees were

**Negro Education:* A study of the Private and Higher Schools for Colored People in the United States, prepared in cooperation with the Phelps-Stokes Fund, under the direction of Thomas Jesse Jones, specialist in Education of Racial Groups. Bureau of Education, Washington, Government Printing Office, 1917.

specifically authorized, in carrying out the terms of the will of the founder, to use the means at their disposal for "research" and "publication," as well as other enumerated activities.

3. The end of the World War and the provision of "mandatories" for backward peoples under the League of Nations drew the attention of publicists in Europe and America to the vital importance of adopting wise educational policies in Africa that would tend to prevent interracial friction, and to fit the Natives to meet the actual needs of life.

As a result of these considerations the trustees of the Phelps-Stokes Fund in November, 1919, adopted the following vote:

> Voted: That a survey of educational conditions and opportunities among the Negroes of Africa, with a special view of finding the type or types of education best adapted to meet the needs of the Natives, be undertaken by the Phelps-Stokes Fund when, in the judgment of the Executive Committee—
>
> 1. A sufficient measure of cooperation has been secured, not only from the representative missionary societies of this country, but also from those of Great Britain.
>
> 2. A satisfactory personnel for the Commission has been secured.
>
> 3. Sufficient guarantees have been obtained from the missionary societies interested to cover all the traveling expenses of the commission.
>
> 4. A satisfactory plan of work not involving Dr. Jones' absence for over a year has been prepared.

II. Preliminary Steps

The success of the proposed survey depended upon its leadership, the cooperation of the European Governments in control of African territory and of European missionary societies directly concerned with Africa, the appointment of the members of the proposed commission, and the determination as to the exact field and scope of its investigations.

1. *Leadership.* The trustees of the Phelps-Stokes Fund were in agreement with the judgment of the mission boards that there was no one in America so well qualified to assume the leadership of this Commission as the educational director of the Fund, Thomas Jesse Jones, Ph.D. His birth in Wales as a British subject, his thorough training in sociology at Columbia University, his long experience as director of the research department of Hampton Institute (the oldest and probably the most successful of schools for American Negroes), his services for the United States Government in connection with the census of 1910 and as specialist in charge of racial groups in the Bureau of Education, his study of conditions among the various black troops in France during the war, his life-long interest in the welfare of the colored people in America, his sympathy with the cause of Christian missions, and his work in preparing the two-volume report on "Negro Education"—for which he was awarded the Grant Squires Prize by Columbia University for "original investigations of a sociological character carried on during the five years preceding the award"—were among his special qualifications for this appointment.

2. *Cooperation.* The active cooperation of the most representative missionary

societies in the United States having been assured through their resolutions and through the effective efforts of Mr. Turner, to whom the trustees are indebted for helpful suggestions and hearty support at every stage in carrying out the African study, it seemed essential that Dr. Jones should make a preliminary trip to Europe for consultation with colonial officials and with the representatives of various missionary societies.

The trip was made in April and May, 1920, and included visits to England, Belgium, France, and Switzerland. Satisfactory relations were established with the officers of the governments concerned, especially with the British and Belgian colonial officers, who proved most cooperative. The trip to Switzerland was concerned with the International Red Cross Society, whose help it was hoped to obtain. While the officers of this society were cordial, they were unable to render any direct assistance. Contact with the Portuguese Government was established through Senhor Norton de Matos, High Commissioner of Angola. This officer rendered every possible aid. It is impossible even to mention all the individuals and organizations in Europe which gave valuable assistance. It is sufficient to say that the preliminary trip to Europe was most profitable not only in providing all kinds of aid to the Commission, but even more in bringing the cause of Native education and of missions to the attention of governments and international societies by methods that gave new importance to these vital activities.

This cooperation of the European Governments and missions was obtained largely through the wisdom and devotion of Mr. J. H. Oldham, secretary of the International Missionary Council, Dr. H. Anet, director of the Belgian Society of Protestant Missions, and M. Daniel Couve of the Paris Evangelical Mission Society. The Commission records its obligation to these societies for the valuable international services they are rendering. Every American mission visited in Africa is directly or indirectly indebted to them and to their leaders for sympathetic and statesmanlike assistance.

3. *The Commission.* The appointment of the Commission was a difficult task. It was finally decided to make it as representative as possible by including in its membership men and women, European, African, and American.

The Commission as constituted included the following:

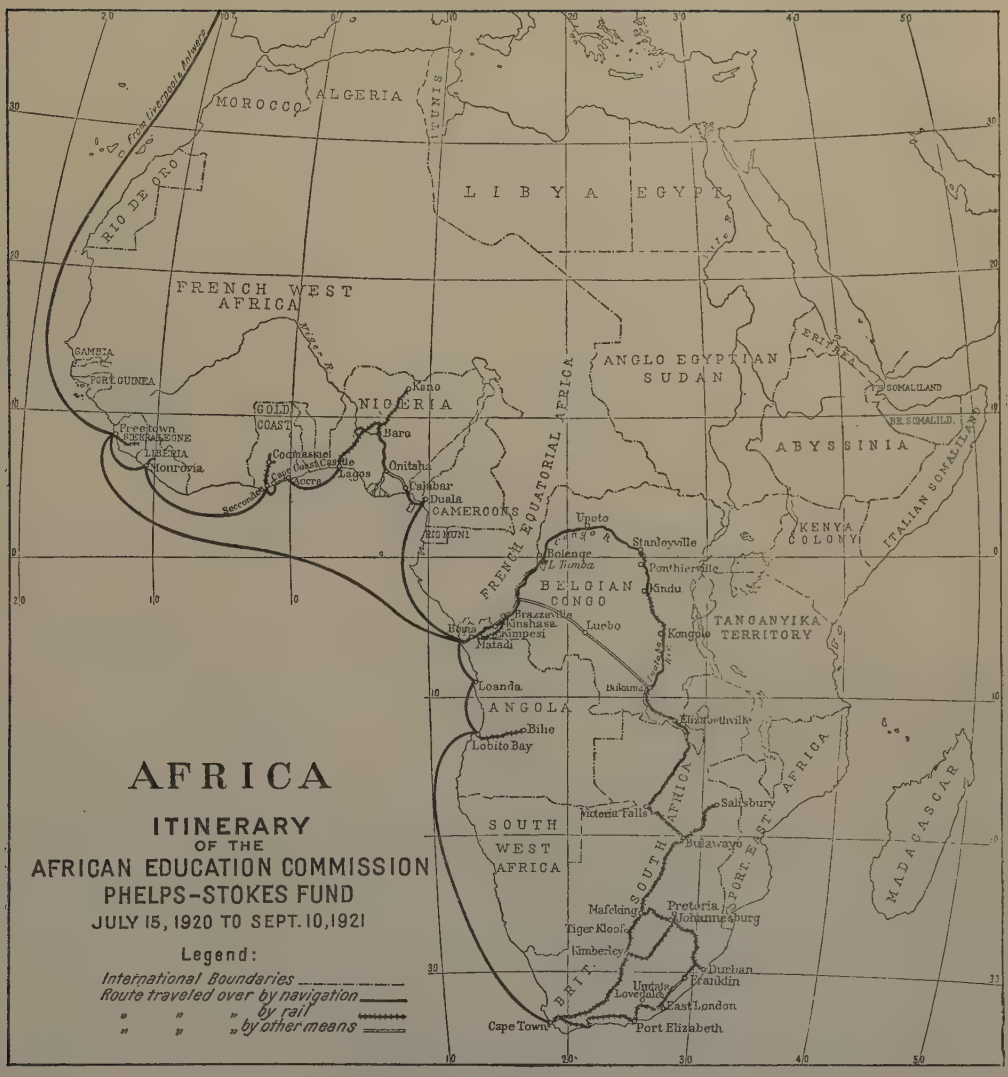
Dr. Thomas Jesse Jones, *Chairman.*

James Emman Kwegyir Aggrey, M.A., of the Fanti tribe, Gold Coast, West Africa.

Mr. Aggrey's father was linguist of the Native Kingdom, a position of responsibility in which he interpreted the government policies and the rights of the people. He was educated in the English Wesleyan Mission School at Cape Coast Castle, where he was trained to be a teacher and a minister. When about twenty years of age he came to America at the invitation of one of the Bishops of the American Methodist Episcopal Zion Church. He continued his education in the schools of this denomination, and became a professor at Livingstone College, North Carolina, their leading institution. His university education has been largely obtained during summer sessions at Columbia University, where he is now completing the requirements for the doctor's degree in economics and sociology.

Henry Stanley Hollenbeck, M.D., of Milwaukee, Wisconsin, U. S. A.

Dr. Hollenbeck graduated from the University of Iowa and obtained his medical degree at Northwestern University. For twelve years he has been a medical missionary of the American Board at Angola



THE ITINERARY OF THE AFRICAN EDUCATION COMMISSION

where he had rendered peculiarly effective service, not only in health and hygiene, but in promoting practical education, especially in agriculture and animal husbandry.

Mr. and Mrs. Arthur W. Wilkie, of Scotland.

Mr. and Mrs. Wilkie are missionaries of the United Free Church of Scotland. They were appointed by the Conference of Missionary Societies of Great Britain and Ireland to represent the British Societies. Mr. Wilkie is a graduate of the University of Glasgow. Mrs. Wilkie also represents the best educational and religious influences of Scotland. They have been successful missionaries in the Calabar area, where they have continued the well-known work of Mary Slessor. Mr. Wilkie's work in missionary education is favorably recognized by mission boards, government officials, and representatives of commercial houses. When the German missionaries withdrew from the Basel Missions of the Gold Coast, the British Government invited the Scottish Missionary Society to take over the work, and Mr. and Mrs. Wilkie were appointed to take charge of the field.

Leo A. Roy, of New York City, Secretary of the Commission.

Mr. Roy was well fitted for the position of secretary of the Commission by his intimate knowledge of Negro education in America and his training and experience, both as accountant and specialist in industrial education. During the war he was a government supervisor of technical training of colored soldiers in a number of Negro schools.

Rev. John T. Tucker of the American Board in Angola was originally appointed a member of the Commission and did effective work in its organization. The illness of his wife unfortunately prevented him from participating actively in the Commission's work, so he resigned his membership.

4. *Scope of Study.* It was determined that, since only a year would be available for the field investigation, it would be necessary to confine it to western, equatorial, and southern Africa. The trustees especially regretted that time and means were not available to include the East Coast in their survey. Northern Africa was excluded partly for the same reasons, partly because the dominance of Mohammedanism there renders the problem of education under Christian auspices a very different and difficult one.

The cooperating agencies thus defined the general scope and object of the Commission's work: "To study the educational needs of Africa, especially those pertaining to the hygienic, economic, social, and religious condition of the Native people."

To accomplish this purpose the Commission was directed to have constantly in mind these five specific objects:

1. To inquire as to the educational work being done at present in each of the areas to be studied.
2. To investigate the educational needs of the people in the light of the religious, social, hygienic, and economic conditions.
3. To ascertain to what extent these needs are being met.
4. To assist in the formulation of plans designed to meet the educational needs of the Native races, making adequate use of the Native resources and providing for the present and prospective demands of the country itself.
5. To make available the full results of this study.

An interpretation of the purpose of the Commission has been written by Dr. C. T. Loram, the well-known author of "The Education of the South African Native."

In the opinion of many, the greatest contribution which America has made to pedagogical theory and practice has been its inquiring and pragmatical outlook on educational institutions and their products. Where other nations are often prepared to base an educational system on authority or tradition, the Americans are always ready to investigate systems of education to find out if they really do produce the results alleged, and if the results are in the best interests of society. Of the need for such a critical attitude of mind and for periodical investigations into educational theory and practice, students of educational history are well aware, for with no other section of the community do the idols of the cave and of the market-place hold greater sway than with schoolmasters, who, by the very nature of their calling as carried on today, are so apt to become dogmatic and conservative in their outlook on life and education.

Philanthropic and mission education has probably suffered more than other types of education from this restricted outlook on the problems of the day, which results in an educational outlook untouched by the illuminating studies of psychology, sociology, and anthropology. The need for a body of competent educators capable of criticizing constructively the work of the well-intentioned but often misdirected mission institutions has been supplied by the Phelps-Stokes Fund, which has undertaken the highly important task of surveying the educational work of missions and philanthropic bodies in America and elsewhere, and of making educational use of its criticisms through a wise and generous publicity and by affording or introducing moral and material assistance for deserving institutions and causes. It is estimated that thousands of pounds are wasted yearly through the undiscriminating charity of philanthropists, and this is especially the case with Negro education, for many good people think it sufficient if the black folk have churches and schools without inquiring what kinds of schools and what kinds of churches they have and ought to have.

III. The Commission's Itinerary

After the preliminary trip to Europe to make contacts with governments and various missionary and philanthropic societies, the American officers and members of the Commission—Messrs. Jones, Aggrey, Tucker, and Roy—spent a month in England collecting data, securing the necessary introductions, and getting together their equipment. They sailed from Liverpool for Africa August 25th, 1920. The itinerary they followed is given herewith:

Sept. 4 to 19—Sierra Leone

The Commission traveled inland 150 miles by special trains and visited the missions of the United Brethren, English societies, and government schools. The United Brethren work illustrated the special contribution which American missions can make to colonies owned by European nations.

Sept. 20 to Oct. 1—Liberia

With headquarters at Monrovia, the Commission traveled inland to study the schools and stations of the Lutheran, Methodist, and Episcopal Churches.

Oct. 4 to Nov. 4—Gold Coast

Traveled inland in various directions by trekking, carriers, and automobiles supplied by the British Government, distances aggregating almost a thousand miles. Here the Commission saw the work of the Basel Missions now supervised and maintained by the United Free Church of Scotland, the work of the English Wesleyans, the significant activities of the government, and the remarkable prosperity of the Natives. The welcome given in Mr. Aggrey's Native village and school-town was a feature of this visit.

Nov. 4 to Dec. 16—Nigeria

The Commission landed at Lagos, traveled by train 700 miles inland to Kano, the capital of Mohammedanism in Central Africa; returned by train about 300 miles to the Niger River; by steamboat down the Niger to Onitsha; by automobiles 100 miles to the Calabar country; by boat down to Old Calabar. Observed the work of the British Missions and the American Baptists of the South.

Dec. 19 to 25—Duala, Cameroon

Conferred with Dr. Allegret of the Paris Evangelical Missions, French Government officials, representatives of missions in the Cameroons, and especially the treasurer of the Presbyterian Mission, prominent merchants, and Native leaders. Owing to the infrequency of coast steamers, the Commission was compelled to give up its plan to visit the large and important work of the American Presbyterian Church.

Jan. 1, 1921, to Jan. 25—Lower Congo

Studied typical schools of the American and English Baptist Missions, and Roman Catholic Missions and general conditions of the Lower Congo from Boma to Stanley Pool, a distance of about 250 miles. Conferences were held with Belgian officials in Boma, and with French officials in Brazzaville, French Congo; also with representatives of the Swedish Missions and Christian Alliance. Through the courtesy of the Belgian Governor, a steamer was assigned to take the Commission to St. Paul de Loanda, in Angola.

Jan. 27 to Feb. 2 and March 10—Angola

Dr. Hollenbeck and Mr. Aggrey remained in Angola until March 10. Dr. Jones and Mr. Roy proceeded to South Africa. During the few days spent in Loanda, important facts were obtained from the Portuguese officials and the representatives of the Methodist missions. Fairly careful observations were made of government and mission activities in Loanda. Dr. Hollenbeck and Mr. Aggrey traveled extensively in the country back of Lobito Bay.

Feb. 11 to April 1—South Africa

Dr. Jones and Mr. Roy traveled 7,000 miles through the Union of South Africa and Rhodesia. They observed the work of the British and American mission boards and the government schools.

March 19 to April 20 and June 16—South Africa

Dr. Hollenbeck and Mr. Aggrey traveled together in South Africa from March 19 to about April 20, when Dr. Hollenbeck left for Belgian Congo. Mr. Aggrey remained in South Africa at the earnest solicitation of missions and the government until June 16 when he sailed for England.

April 1 to May 29—Belgian Congo

Dr. Jones and Mr. Roy traveled the whole length of the Congo River, a distance of 2,500 miles, and observed the work of the Methodist mission in the Katanga and numerous missions on the Congo River.

April 20 to August 2—Belgian Congo

Dr. Hollenbeck traveled alone. He remained in the Katanga till May 11, when he started the long trek of 550 miles to Luebo and then down the Kasai and Congo Rivers, about 1,000 miles to Stanley Pool. On this trip he observed the work of a number of missions, notably the large Kasai mission of the Southern Presbyterian Church.

June 20 to August 1

The chairman of the Commission reported the results of the tour to the governments and mission boards of Belgium, France, and England. Mr. Aggrey delivered numerous addresses to important missionary groups in England.

IV. Methods of Study

The following paragraphs from an article by Mr. A. W. Wilkie, in the *Church Missionary Review*, outline the methods of study adopted by the Commission:

For many months *preliminary study was made*, both in America and in Great Britain, and the friendly interest of all governments concerned was assured.

Publications were carefully collected, so that there might be behind all investigations a solid phalanx of facts. Administrators, governors, and commissioners, directors of education, of medical services, public works, agriculture, and of prisons assisted with unfailing courtesy in the investigation, explaining governmental policy in the past, and governmental hopes for the future.

Conferences were held with chambers of commerce, or with representatives of trading corporations, not only to obtain the views of all sorts of men, but to enlist the sympathy of every section of the community in the matter of education.

The Commission came into intimate relations with many varying African groups; the educated and the uneducated, the barrister; the clerk, the preacher, the teacher, the farmer, the blacksmith, and the fisherman; the women and the girls, in the homes and the schools.

The Commission visited an amazing variety of schools, in the towns and in the rural districts; schools good, bad, and indifferent; schools which rejoiced the heart, and schools that made one sad; schools that were tragic through misdirected energies, and a few, fortunately very few, that made one fiercely angry because of utter falseness. Visits to individual schools must often have seemed to teachers disappointingly hasty, but behind the visits lay a mass of hard facts carefully considered. The Commission endeavored, in every possible way, to avoid that hasty judgment so justly brought as a charge against the traveler in Africa.

In visiting the schools and institutions, the Commission had as one of its main objectives the discovery of the educational emphasis in teaching, and how far it was possible to trace the same emphasis through groups of schools under one management. For this purpose it was not enough to examine time tables. Much as can be learned from these, they do not indicate the degree of importance attached by pupils and teachers to the subjects scheduled upon them. The Commission adopted the plan of obtaining direct from the pupils themselves as much information as possible. Many of the questions may have seemed crude, and some extremely foolish—but there was method in the madness. The children were asked, for example, to name the subjects taught in the school. In the majority of the schools on the Gold Coast and in Nigeria, English was named first; then followed rapidly arithmetic and writing; more slowly, history, geography, singing, and drill. In many schools it required patience to discover that hygiene, nature study, or agriculture had any place in the curriculum; and in many others, patience was unavailing, for the subjects were not taught. Pupils indicated by their answers where educational emphasis lay.

Sometimes the pupils were asked what they wished to be when school-days were over. The vast majority plumped for clerks. At the coast many wanted to be lawyers, some (but fewer) doctors. Very few proclaimed any desire to be farmers (other than buyers of produce), or carpenters, or blacksmiths. Asked for the occupations of their fathers, there came a perfect chorus: "Farmers"! Why then, this strange contrast? Were their fathers not good men and useful to the community? Could they continue even to live if every one became clerks, lawyers, or doctors, and none grew food?

Or the pupils were asked to sing any song they pleased. They always brightened up at this request, for the African loves singing. The chances were strong that we would hear "The British Grenadiers!" Perhaps there was a desire to please the strangers, but when they were asked to sing an African song, a boat song, or any chant used in their own plays, a laugh invariably went through the whole class, and only in a few instances, even when we declared our love for their own music, could they give us a single African chant. Similarly, if we asked about history, we soon discovered what happened in 1066, but of their own story—nothing.

The investigation was driving the Commission to preach the doctrine of the adaptation of education to the needs of the community, but more than a formal recognition is demanded. Adaptation is universally approved; far from universally practised.

V. Results

It is believed that the most important results of the Commission's work will follow the publication of this volume. If it is studied in the same open-minded way in which the Commission has conducted its investigations, it should prove useful to all interested in the problems of developing such types of education as are best fitted to meet the needs of backward peoples. Already, however, there have been some results of significance. These include the following:

1. *Educational Stimulus and Direction on the Field.* The following quotations

from Principal James Henderson of Lovedale, and from Sir Gordon Guggisberg, Governor of the Gold Coast, illustrate this type of influence:

> The representatives of the Education Commission came here at a time when the strain of the war was still being felt severely and workers were engrossed with the problems of keeping their machines going at the right pace, and making good losses, so that the interest in their coming was less than it would have been at a normal time, and the disposition to consult and look for light and guidance probably also less. They, however, achieved results far beyond our best expectations. In particular they were successful in giving a more decided turn of educational effort to social welfare among the Native people; and strengthened thereby the hands of those that have been working for a good many years back to obtain modifications in the courses of education so as to adapt them to Native requirements, and the peculiar circumstances of peoples emerging from barbarism in the presence of a pushful and in great part industrial civilization, immersed in considerations of its own well-being.
>
> Dr. Aggrey's visit was particularly valuable in the way in which he was able to commend cooperation between the white and black races. The impulse he gave to movements in that direction has already done most useful work, and undoubtedly has eased difficult situations in more places than one. His return is looked forward to with cordial satisfaction by all who desire good relations between the two races in this country, and who are concerned to see the Native peoples make progress morally and spiritually as well as in worldly affairs.—*Principal Henderson.*
>
> Their visit was productive of great good. Our educational progress is proceeding steadily in the right direction.—*Sir Gordon Guggisberg.*

2. *Educational Stimulus and Direction at Home.* There have been many preliminary reports and recommendations presented to governments and church boards. Possibly the most formal of these reports is the one presented by request to the Belgian Government, which was translated by it into French and printed for the use of colonial officials. Other reports have been submitted to various mission boards. Numerous conferences were held with representatives of governments and missions in England, Belgium, and France; preliminary reports have been submitted to various mission societies in America; and conferences have been held with their representatives. Some colonial officials have expressed themselves as believing that the Commission's work has already produced important results in stimulating the better kinds of education, and in bringing about more interracial cooperation.

3. *Visits of African Educators to America.* The Commission has encouraged and aided colonial officers, missionaries, and Native students who desire to come to America to study the activities in the field of Negro education of the General Education Board, the Jeanes, Slater, and Rosenwald Funds, the leading institutions for Negroes in America, county training schools, the interracial cooperation movement in the southern part of the United States, the farm demonstration work of the United States Department of Agriculture, and other significant educational developments.

Among those who have already come as a result of the Commission's activities or who have sought its assistance and advice in planning their visits are:

From the Gold Coast

Mr. D. J. Oman, director of education, and Mrs. Oman

Mr. A. W. Wilkie, superintendent of the Scottish Mission Schools, and Mrs. Wilkie

Mrs. A. H. Candler, wife of the supervisor of the Church Missionary Society work on the Coast

Archdeacon G. W. Morrison, from the Church Missionary School at Coomassie

From Sierra Leone

Mrs. Adelaide Casely Harford and Miss Kathleen Easmon, interested in industrial education for the Native girls of West Africa

From Nigeria

Mr. E. F. Wilkinson, who is to have charge of a training school for teachers of the Church Missionary Society

From Belgian Congo

Mr. W. L. Edwards, of the Disciples Mission at Bolenge

Mr. C. H. Padfield, of the Bololo Mission

Mr. S. C. Gordon, of the British Baptist Mission at Matadi

From South Africa

Mr. D. McK. Malcolm, chief inspector of schools of Natal

Mr. Alexander Kerr, principal of the South African Native College

Mr. J. DuPlessis, of the Stellenbosh University, a man influential in educational affairs in South Africa

From Kenya Colony

Archdeacon W. E. Owens, in charge of Church Missionary Society work in the colony

VI. Acknowledgments

This Report has been prepared by Dr. Thomas Jesse Jones, the chairman of the Commission, but he has had the benefit of the suggestions and criticisms of all of the Commission, and, so far as possible, of the mission workers and government officials concerned. On some details of statement, the different members of the Commission if responsible for putting the report in shape for the printer, might have varied the emphasis slightly in some places, but in their general conclusions and recommendations they are unanimous. Furthermore, the members agree that the success of the Commission was very largely due to the chairman's tact, wisdom, and thorough knowledge of the Negro and of the fundamental principles of education and of interracial adjustments. His constant emphasis on relating education to the actual needs of the people for whom it is intended is a point on which the Commission was so united and enthusiastic that it will appear on almost every page. Dr. Jones is a great believer in "educational adaptations" and it is this wise gospel that this report carries with so much conviction.

Each officer and member of the Commission made his important contribution to its conclusions—and none more so than Mr. Aggrey, the Native of the Gold Coast, whose humor, sanity, eloquence, knowledge of Native psychology, thorough training in education and sociology, and high Christian purpose, all proved assets of great im-

portance, especially in dealing wisely and constructively with the complicated problems due to racial differences.

Mr. Fennell P. Turner, the secretary of the Committee of Reference and Counsel in New York, and Mr. J. H. Oldham, secretary of the International Missionary Council and editor of the *International Review of Missions*, have been invaluable friends at every stage of the work. The officers of the Committee of Reference and Counsel have prepared a statement, which follows this introduction and shows the sympathetic attitude of the mission boards represented, several of which made generous contributions towards the expenses of the Commission.

Miss Tourtellot, the associate director of the Phelps-Stokes Fund, not only represented the Commission in the United States during Dr. Jones' absence, but has collaborated with him most effectively in preparing this report. Dr. W. Carson Ryan, Jr., Professor of Education in Swarthmore College, has also rendered much assistance of an editorial character.

The governments of the British colonies of the Gold Coast, Nigeria, and Sierra Leone, of the Belgian Congo, of the Union of South Africa, and of the Republic of Liberia, extended courtesies and assistance that were highly appreciated.

In addition to the above there were several residents of Africa who traveled extensively with the Commission and added materially to its capacity to understand the "background" in each locality, as well as providing constructive suggestions, congenial society, and many comforts.

Dr. C. T. Loram, who was assigned by General Jan C. Smuts, Premier of the Union of South Africa, to accompany the Commission through the 7,000 miles traveled in South Africa, was of the greatest assistance to the Commission. His government position on the Native Affairs Commission, his high standing as an educator (he is a graduate both in Arts and Law of Cambridge University), and his breadth of knowledge and point of view, were all assets of importance.

Dr. Catherine Mabie, of the American Baptist Board, represented the Commission in Belgian Congo and traveled over 2,000 miles with and in behalf of the Commission.

Mr. and Mrs. Emory Ross, of the Congo Disciples Mission, provided the mission steamer "Oregon" and the wonderful hospitality of that mission.

Rev. John T. Tucker, of the American Board in Angola, assisted in the organization of the Commission and now represents it in Angola.

Mr. and Mrs. E. M. Hursh, of the United Brethren Board in Sierra Leone, accompanied the Commission in that colony. Mr. and Mrs. G. M. Richter, of the same board, have rendered much aid.

Dr. John M. Springer, of Elisabethville, Belgian Congo, guided the Commission through the Katanga.

Dr. E. Allegret, of the Paris Evangelical Society, made the brief visit to the Cameroons very profitable and very pleasant.

Mr. H. F. Worley, General Receiver of Customs in Liberia, assisted the Commission during its visit to that Republic.

It is not possible to give an adequate expression of appreciation of the services of

all who cooperated with the Commission. There were the missionaries of every nation, Catholic and Protestant, who extended their gracious hospitality; there were the governments who assisted in most substantial ways, providing carriers, guides, rest houses, automobiles, special trains, passenger boats; there were merchants and commercial organizations that contributed to the comfort of the Commission and facilitated the means of travel. Most of all is the Commission indebted to the Natives of Africa for the sincerity of their welcome and for the many comforts they made possible. In the coast cities of Freetown, Monrovia, Cape Coast Castle, Accra, and Lagos, the Africans of education cooperated to the extent of their ability, giving every possible assistance in the interpretation of African life and in arranging for the tour through the colony. The Native rulers received the Commission with all hospitality, and provided carriers wherever they were necessary. At Cape Coast Castle on the Gold Coast the Commission shared the welcome given to Mr. Aggrey, the African member of the Commission who was returning to his home after twenty years of separation. The welcome was dramatic in character and complete in every respect. A society of educated Africans had provided a large and attractive house so that the Commission could have every comfort of a home during their stay in the town. The Native king of the village where Mr. Aggrey was born arranged an elaborate welcome with impressive Native ceremonies and gave to each member of the Commission a golden emblem made by the Native goldsmiths.

VII. Conclusion

I would specially express, on behalf of the trustees of the Phelps-Stokes Fund, their appreciation of the thorough work of the Commission. It would have been impossible but for the cooperation of the governments, missionary societies, and individuals named; and its results will be relatively unproductive unless its recommendations are received in the same generous spirit as were the members of the Commission. Its purpose is to help the Natives of Africa by encouraging an education adapted to their actual needs. This is why so much attention is devoted to social and economic conditions, for it is only as these are understood that subjects of study and methods of teaching can be developed that are well adapted for their specific purpose. The time has passed when the old thesis can be successfully maintained that a curriculum well suited to the needs of a group on a given scale of civilization in one country is necessarily the best for other groups on a different level of advancement in another country or section.

This was the natural mistake generally made by New England in dealing with the Negro in the southern states of America immediately after emancipation. For the many as distinct from the few, the results were small in comparison with those that came later based on General Armstrong's vital work at Hampton, where education was adapted directly to a people's needs. Here there was real education—the drawing out of the latent powers of the Negro, and fitting him for the hard task of living an upright, useful, and economically productive life. Agricultural or industrial training, under Christian auspices, proved to be the best type of education for the majority of the freedmen, at this particular time in their development, although the door was

and always should be kept wide open for a higher education through some institutions specially intended for those men and women of the black race who have the ability and the character to profit by the training of the academic college, and by some professional school course. Experience shows that those who can profit by such advanced work are in the small minority among white people, and they will doubtless continue, at least during our generation, to be in an even smaller minority among black people. That Native Africans have, however, in many cases, latent capacities for large intellectual development and social service is shown by the achievements of some of their own men. Mr. Aggrey, of the Commission, and Dr. Moton of Tuskegee, who has been one of its staunchest supporters form the first, are proofs of the truth of this view. Neither has a drop of white blood in his veins. The late Booker T. Washington, the founder of Tuskegee Institute, who was deeply interested in the welfare of the black man both in Africa and America, is the greatest witness to the Negro's potentiality.

The Report is specially commended to the attention of colonial officials and missionaries. Some of the former may complain that there is too much praise in it for "Foreign Missions"—an inadequate term for the activities of those who sacrifice much to live in distant and at times unhealthy places in order that they may bring the simple message of the Christian religion and the Christian life to other people. The fact that in the overwhelming majority of cases they are the advance agents of civilization is sufficient answer to this criticism. Some of the latter may complain that there is too little about religion in the Report. To such our answer is that the Report is one of an "*Education* Commission" and that consequently it deals with religion as a factor in the actual development of man and of society. The Commission is deeply sympathetic with all missions that "give life and give it more abundantly" to the Natives. All of its members are convinced that the religion of Christ is vital to Africa and that missionary education must continue to be of a distinctly Christian character. They can see no hopeful future for Africa unless the forces of Christian education are greatly strengthened.

The Report is offered to these and other groups of interested persons—such as students of education and of missions—in the hope that its accurate information, definite recommendations, and cooperative spirit may aid somewhat the great movement conscientiously directed towards human improvement through education. The object aimed at is so important that it is earnestly hoped the reader may reserve judgment as to the various recommendations until the evidence presented by all the chapters has been carefully studied. If the Report helps, by giving a right approach to the problems of race adjustments, to bridge the gaps between white and black; between the American Negro and his distant African cousins; between European civilization and African civilization; between educational theory and educational practice; between Christian faith and Christian works; between Protestant and Catholic; between missionary and government official; between commercial and philanthropic interests; between the man on the field and his representatives at home; between conservative and liberal, it will have not been in vain. For thereby it will aid in the

redemption of Africa—a great continent with a people of large possibilities. Towards such a consummation every contribution of honest thought and effort—no matter how small—is worth while.

Signed:

ANSON PHELPS STOKES,
Chairman of the Educational
Committee of the Phelps-Stokes Trustees

100 William Street
New York City
U. S. A.

FOREWORD

As set forth in the Introduction (page xii), the suggestion that an Education Commission be appointed to make a first-hand study of education in Africa on behalf of the mission boards originated with the American Baptist Foreign Missionary Society. The proposal, having been approved by the Committee of Reference and Counsel of the Foreign Missions Conference of North America, was laid before the boards conducting work in Africa. At several meetings of the representatives of these boards the proposal was considered most carefully, and the decision was reached that the study should be undertaken, that Dr. Jones should be invited to serve as chairman of the Commission, and that the Trustees of the Phelps-Stokes Fund should be asked to release Dr. Jones for this service and to cooperate in conducting the study. The Trustees not only granted leave of absence to Dr. Jones for this purpose but also contributed generously toward the expenses.

The following boards cooperated in making the work of the Commission possible:

American Baptist Foreign Mission Society
Foreign Christian Missionary Society
Christian Woman's Board of Missions
American Board of Commissioners for Foreign Missions
Board of Foreign Missions, Methodist Episcopal Church
Board of Foreign Missions, Presbyterian Church in U. S. A.
Board of Missions of the Methodist Episcopal Church, South
Executive Committee of Foreign Missions of the Presbyterian Church in U. S. A.
Foreign Missionary Society of the United Brethren in Christ

The plans for the work of the Commission (see page xvi), were worked out by a committee made up of the following representatives of the agencies cooperating:

Dr. A. W. Halsey, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., who served as chairman.
Dr. James H. Franklin, of the American Baptist Foreign Mission Society.
Prof. Paul Monroe, of the American Baptist Foreign Mission Society.
Dr. John W. Wood, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.
Dr. Frank Mason North, of the Board of Foreign Missions of the Methodist Episcopal Church.
Rev. R. L. Embree, of the Foreign Missionary Society of the United Brethren in Christ.
Dr. Frederick P. Lynch, a medical missionary of the American Baptist Foreign Mission Society in the Congo.
Rev. Edward Lincoln Smith, D.D., of the American Board of Commissioners for Foreign Missions.
Mr. J. H. Oldham, representing the Conference of Missionary Societies in Great Britain and Ireland.
Mr. F. P. Turner, representing the Committee of Reference and Counsel of the Foreign Missions Conference of North America.
Dr. Thomas Jesse Jones, Chairman of the African Education Commission and Educational Director of the Phelps-Stokes Fund.

After about a year in Africa, the Commission returned to the United States in September, 1921. Since that time Dr. Jones, with the assistance of other members

of the Commission, has devoted practically all his time to the preparation of the report of the Commission.

In this study the Commission has taken into consideration all the forces that are at work in the field of education in Africa. The educational work of our mission boards cannot be studied apart from what is being done by other agencies. This is preeminently true of the educational work carried on by governments. As the years go by, the governments of Africa will necessarily play an increasingly large part in the educational program of the several African communities. The problem is large and difficult. The mission boards cannot occupy the whole field. On the other hand, the mission boards have a large and greatly needed contribution to make to education. To fulfill this responsibility, mission schools must be adapted to the needs of the African people and they should be the very best of their type.

The Commission assumes that Christian education has to do with the whole of life and the environment in which human beings are to live; also that the program of education which the Christian forces carry out must aim to teach the individual how to play his part in the community as a citizen and as an economic factor no less than as a church member. The church in the mission field cannot be put on a self-governing, self-supporting, and self-propagating basis unless Christians are able to support themselves. The Christian congregations which the mission boards seek to establish must be made up of individual Christians who are self-supporting, economic factors equipped in the essentials of community life. Unless this be true, there is no possibility of creating and developing an indigenous church, able to stand alone and to meet adequately its own responsibilities. The conception of education which the Commission sets before us has this as its objective. Therefore, emphasis is laid on all those factors which enter into the life of each individual, namely, health, personal habits, training for life-work, citizenship, culture, and Christian character. Even in schools of our highly civilized Christian communities, these principles are often lost sight of, but in many communities we are slowly awakening to the necessity of giving attention to them.

The study has been influenced by the principles of education which Samuel Chapman Armstrong developed at Hampton and Booker T. Washington and Principal Moton at Tuskegee, not to mention many other institutions where these are being carried into practice. It may be worth while here to direct attention to the fact that these educational ideals were conceived and their value demonstrated by the Rev. Richard Armstrong, the father of Armstrong of Hampton, in his work as a missionary of the American Board in Hawaii. In this respect the Report is unique, for it attempts to show how the principles which originated in the Hawaiian mission field, and were developed to a high state of efficiency in the United States among the Negro peoples, may now best be applied to the educational work in Africa.

With the publication of the Report, the recommendations made by the Commission are available for the agencies responsible for determining educational policies for the people of those regions of Africa under consideration. The mission boards have not adopted the recommendations. However, in formulating policies for their

educational work, they will have available the results of the first-hand studies of an able and experienced group of experts whose conclusions will be of very great value.

It is our hope that this study may become a textbook for missionary candidates and missionaries working in fields other than Africa. The principles set forth may be applied in any other field and it will be a great day for missionary education when the conception of adaptation in education is understood and put into practice everywhere, for these principles are universal in application.

The Committee of Reference and Counsel, on behalf of the Foreign Missions Conference of North America, would here record their deep appreciation of the work of Dr. Jones, the chairman of the Commission and of all the members of the Commission. These unselfish workers have put all mission boards and societies under deepest obligation to them for a study which will be far-reaching in its influence on missionary education, and which will also result in a wiser use of funds set apart for the support of educational missions.

We would also thank the foreign mission boards which cooperated in making this work possible. One is impressed with the vision and statesmanship of these leaders of the mission boards and also with their earnest desire to take advantage of every opportunity to improve the quality of the work done in their missions.

We desire to extend our thanks to the Trustees of the Phelps-Stokes Fund for the liberal support of the Commission and for the valuable counsel given by Dr. Anson Phelps Stokes, the Secretary of the Fund and the Chairman of the Fund's Committee on Education. Appropriations have been made, not only for the Commission and the publication of the report, but also for the traveling expenses of numerous missionaries from Europe, Africa, and America to enable them to observe the educational institutions of the Negroes in the United States.

William I. Chamberlain, *Chairman*
Fennell P. Turner, *Secretary*
Committee of Reference and Counsel of the
Foreign Missions Conference of North America

Chapter I

AFRICA AND EDUCATION

Africa is not the "Great Dark Continent," but the "Continent of Great Misunderstandings." The popular presentation of Africa has been too frequently in the form of journalistic accounts of "Darkest Africa." What a difference between the news stories of a Stanley, and the interpretations of a Livingstone! Stanley, a vigorous administrator, a rushing explorer, compelled to satisfy the demands of a reading world by dramatic accounts of a wild country and a savage people. Livingstone, an observing scientist, a patient explorer, a missionary, eager to know the country and the people. How different would be the present conceptions of Africa if the continent had been more largely interpreted to the world by the sympathetic Livingstone rather than by the brilliant and journalistic Stanley. African travelers seem still to be controlled by the desire to exploit the thrills of wild life on the "Last Frontier" rather than to describe the realities of economic resources, the inspiring scenery, and the human possibilities.

The persistence and prevalence of the consequent misunderstandings not only in America, but also in Europe, have retarded and often defeated efforts for the development of Africa. So long as the present misconceptions continue, it is not strange that education in Africa should be regarded as futile, and a "Report on Education in Africa" should be deemed of little importance. A correct appreciation of Africa and the Africans is emphatically essential not only to the success of educational and religious endeavors, but also to the maintenance and extension of governmental and commercial organizations.

Of the many misconceptions that still tend to limit the investment of capital in African industry and agriculture, to hamper the efforts of colonial governments, and discourage the support of missions, there are four of such importance as to require consideration in any effort to evaluate the educational possibilities. The first of these misunderstandings relates to the wealth of resources and natural scenery; the second is concerned with the healthfulness of the continent and the promising possibilities of sanitary improvement; the third has to do with the improvability of the African people; the fourth with European and American influences. Every colony visited offered convincing evidences of the injustice of current misconceptions on these important matters.

Wealth of Resources and Natural Beauty

The immense and varied physical resources of Africa are practically unknown to the civilized world. Those who have any appreciation of Africa's great wealth are limited to a small number of government officers, representatives of commercial concerns, scientific observers, and missionaries. As the researches hitherto made have been for private or governmental use, the published results are meager. It is not possible to give statistical measures of the extent of the resources, but even on the basis of the

very limited information available there is sufficient evidence of potential wealth to convince the most skeptical that Africa is the undeveloped treasure-house of the world.

There are the diamond fields of Kimberley, the gold ridge of Johannesburg, the coal mines of Rhodesia, the Katanga copper plateaus of Belgian Congo, and the oil areas of Angola. Every colony has some of the precious metals in forms and quantities profitable for industry and commerce. A number of colonies have immense quantities of water power, notably Angola, Liberia, and parts of Belgian Congo.

The forest and agricultural possibilities of Africa have scarcely been touched. The forests include large quantities of lumber which could be made into articles of commercial value or shipped to other countries for manufacture. No more valuable or varied timber lands are to be found than the vast forest areas of Central Africa, rich in both dye woods and cabinet woods. There are extensive valleys, plains, and plateaus producing a variety of vegetables, grains, and fruits, and capable of much larger production under proper cultivation. South Africa produces tons of wheat, maize, Kaffir corn, potatoes, oats, barley, and tobacco, and great quantities of fruits, including grapes, peaches, pears, melons, and other products. In Angola there are coffee, sugar, cocoanuts, vegetable oils, maize, yams, tomatoes, peanuts, melons, oranges, lemons, limes, pineapples, bananas, peppers, and tobacco. The extensive plateaus of the colony combine qualities of both the tropical and temperate zones, producing grain, vegetables, and fruits of great variety and excellent quality. West Africa is known for its immense production of palm oil, cocoa, and rubber. The areas devoted to cotton are increasing with great rapidity, and promise to rival the great cotton-producing sections of the world.

Many sections of Africa are rich in animal life, both domestic and wild. Knowledge of the simplest principles of animal husbandry, with the control or elimination of preventable animal diseases, would place large areas of Africa among the great animal-producing sections of the world. Goats, sheep, hogs, and chickens may be found in almost every part of the continent. On the extensive plateaus of Africa, even in the tropical regions, cattle are raised in considerable number. It is said that the northeastern section of Belgian Congo contains some of the best cattle districts in the world. In South Africa there are horses, mules, donkeys, and ostrich farms of large extent.

In this brief compass, only a hint can be given of the great resources of Africa. As exploration and research proceed in the continent the world will be surprised by the definite and convincing evidences of minerals, waterpower, agricultural products, and animal life. In an interesting book entitled, "The Backbone of Africa," Sir Alfred Sharp describes his tour of the wonderful plateaus that extend the whole length of eastern Africa from the Cape to Cairo. The following quotations illustrate the possibilities of the country:

The Zambezi Sugar Company's mill at Chimbwe, which is situated close to Villa Fontes—an administrative center on the Zambezi—turns out eight to ten thousand tons of sugar in the year. The same company has another mill at Mopea, on the left bank of the river, twelve miles lower down; and a third at Maromeu, on the right bank, nearer to Chinde. They employ eighty Europeans and four thousand Natives; whilst their mills, especially at Chimbwe, are quite up to date. The sugar is transported in barges to Chinde, and thence by sea to Beira and Europe.

The cotton grown in the highlands of the protectorate is an improved variety of "American Upland"; and in the home market it fetches about twopence a pound more than "Middling American." At anything like normal prices, Nyasaland cotton gives very fair profits. The planters are doing well, accordingly. Most of those who first took up land were men with small capital, thus being dependent in some measure on the early success of their ventures. Capital still is required; and its investment in the protectorate may be regarded as good and sound.

One of the most interesting developments of cotton planting in Nyasaland has been the participation of Natives in the industry. This somewhat unusual cooperation opens up wider possibilities in the direction of large exports than cultivation by Europeans alone, since, if every Native who lives in a country suitable for the growth of cotton puts in a patch of an acre round his hut, the total output would be immeasurably increased.

The so-called "Kilo" goldfield was discovered some ten years ago, and has been worked for several years by the Congo Administration as a government monopoly. The field consists of rich alluvial deposits, lying mostly on a bed-rock of diorite; and nearly every stream contains gold. The metal, apparently, comes from a bluish quartz; and the gold ordinarily got, by sluicing, is fairly coarse. Nuggets up to eight pounds in weight have been found; I, myself, was shown several weighing three, four, and five pounds. The gold is widely distributed over a country consisting of broken hills and valleys, and there is a plentiful supply of both water and timber. When I was at Kilo, government employed some two thousand five hundred Natives on gold-washing alone; and there are a number of other centers to the north; it is, in fact, apparent that the whole Congo territory east of the twenty-eighth meridian is a mineralized area. The alluvial deposits are so easily worked, besides being generally rich, that this essentially is a country for initial development by individual enterprise, single miners, and small concerns. It is doubtful whether even the Australian and Californian alluvial deposits were richer than some of those in the northeastern Congo.

The beauty of African scenery is in striking contrast to the usual conception of Africa as a land of dismal swamps, impenetrable jungles, and arid deserts. The traveler along the West Coast of Africa has many surprises. Instead of the sandy shores and low-lying swamps that one is led to expect, Freetown Harbor is delightfully enclosed by extensions of highlands. The old city nestles on the shore at the foot of the high mountain, its streets arranged along the ascending ground leading to the mountainous heights which form a setting for the churches, stores, and government houses. Further south, Liberia appears with hills and highlands, but rarely, if ever, a marshy shore. Along the Gold Coast there are wonderful old castles built in the sixteenth and seventeenth centuries and rivaling similar structures in Europe. Passing by the stretches of marshy coast and watery jungles of the Niger Delta, there appears the great height of the Victoria Peak, rising abruptly from the ocean, its sides decorated with green trees and swift-flowing streams. The mountains and plateaus of Angola, skirting the ocean for hundreds of miles, reflect the wealth of resources and agreeable climate of that great colony. Thus is the traveler impressed by a pleasing variety of scenery until the tour of the West Coast ends with the wonderful panorama of Cape Town. From the ship, surrounded by the colorful azure-blue waters of the Southern Ocean, the traveler looks upon the fantastic forms of the rugged mountains which are as stage-scenery for the beautiful city, long known as the "tavern of the southern seas."

While Africa has, like other continents, gloomy, uninteresting, and even dangerous sections, its characteristic scenery is beautiful and inspiring. Mountains, valleys, plateaus, and plains, with graceful rivers and majestic lakes combine in picturesque effects that command the admiration and the devotion of all who have an opportunity really to know Africa. The world has heard of the Victoria Falls, in many respects

surpassing the American Niagara; the famous lakes of Victoria Nyanza, Tanganyika and Nyasa, inland seas rivaling those of any other continent; the river systems of the Congo, the Niger, the Zambesi, and the Nile penetrating thousands of miles into the interior; mountain ranges and peaks that overawe the traveler with their rugged strength and the beauty of their colors and contours; and plateaus, probably the most extensive of all the continents, changing even the tropical heats into temperate climates for areas surpassing in extent many of the countries of Europe.

Healthfulness of Africa

Possibly the most general and persistent misunderstanding of Africa is the belief that most of the continent is dangerous to health and life. The conception of the West Coast as "the white man's grave" seems to prevail in every part of the world. While it is true that there are parts of Africa unsafe to people of the temperate zones and unhealthy for Natives of Africa, it is certain that the dangers have been very greatly exaggerated. Africa's reputation for unhealthfulness was the result of the tragic experience of those who entered the continent without knowledge of the conditions or indifferent to the hardships always attending the entrance of pioneers into a new country. The early settlers of North America similarly paid the price of appalling death rates from climate, lack of food, and conflict with Natives. The tragic experiences of African missionaries in the early years are almost all traceable to a few diseases, practically all of which are now preventable by comparatively simple precautions. The elimination or control of mosquitoes on the West Coast of Africa has brought down the death rate of the white people to that of normal groups in Europe and America. The unfortunate reputation of the coast regions of Africa was emphasized by the recklessness of selfish adventurers who indulged in excessive drinking and other vices usually attending the contacts with primitive peoples and unknown conditions. A fair comparison of Africa with other parts of the world will undoubtedly show that Africa will respond to modern methods of sanitation and hygiene in exactly the same way as continents of similar climatic, economic, and social conditions.

The evaluation of the healthfulness of Africa requires the differentiation of the extensive plateaus sufficiently high and well drained to assure favorable climatic conditions, even in torrid regions, from the low-lying areas of the tropical zones where the disease-laden mosquito and tsetse fly are still a menace to Natives and foreigners who are unable to establish the well-known precautions of modern hygiene and sanitation. Even a casual examination of the topography of Africa shows a surprisingly large proportion of the continent to consist of plateaus where the temperature is practically that of the temperate zone. British South Africa, one-half the area of the United States, is almost entirely in the south temperate zone. Angola, almost a half million square miles, includes large plateau areas with a climate both healthful and delightful. All the West Coast colonies have some high sections where the tropical heat is favorably modified. The Congo River Basin is surrounded by extended plateaus where people of temperate zones may live in comfort. Even the Congo Basin has an average altitude of 1,000 feet. The eastern third of Africa from the Cape to Cairo is very largely a

A GOLD COAST CASTLE

Once the stronghold of slavery, now the residence of a British Governor and the center of activity for the improvement of the Native people in education, health, and material well-being

Simonstown Bay, Cape Province

Victoria Falls, Rivaling the American Niagara

In the Government Botanical Gardens, Belgian Congo

plateau region whose climate is favorable alike to Native Africans and people from the temperate zone.

Even in the lower levels, where mosquitoes and tsetse flies have been a menace to health and life, missionaries, merchants, and government officials are living with considerable safety and comfort. Members of the Education Commission were repeatedly impressed by the sight of Europeans and Americans who have lived in these regions for many years. In one American mission station, just where the Congo River crosses the Equator, the Commission saw four American families with seven children, all in good health. In another station on the Lower Congo there were two American missionaries and their wives who have served an average of forty years in that region, notorious for malaria and sleeping sickness. Nearby was also a station of Jesuit Fathers and Brothers who had lived in the region for over twenty-five years, and who had eliminated both sleeping sickness and malaria so that they could live with safety and comfort and maintain a large herd of cattle—though cattle are even more sensitive to sleeping sickness than human beings. The health experience of the Education Commission is most reassuring to travelers in Africa. This party of Americans and Europeans with one Native African traveled twenty-five thousand miles for ten months in coast and interior regions of Africa, absolutely without illness from any African cause. The only precautions required were helmets in the tropics, daily quinine in malarial regions, and boiled drinking water where the supply was not supervised. Under the energetic and scientific ministrations of British medical officers, malaria and yellow fever are successfully controlled in large sections of the British colonies of the West Coast. It is increasingly the conviction of thoughtful students of African conditions that the active cooperation of government, business, and missions in health campaigns and improvements can not only control the preventable diseases, but, in the course of time, eliminate these diseases from almost all of the areas where they are now a menace.

Improvability of the African People

The most unfortunate and unfair of all the misunderstandings is to the effect that the African people do not give promise of development sufficient to warrant efforts in their behalf. The endeavor to prove the inferiority or the equality of Africans in comparison with other peoples of the world is of little value in determining policies concerned with their development. Biological and other researches may show the differentiation of social groups, both within and without Africa, but their results can never be fairly used to justify the denial of educational or other opportunities to any group. The present distribution of the African groups through the various stages of human society, whether that stage be cannibalistic, barbaric, primitive, or civilized, is a natural condition that has been almost completely duplicated at some time with all civilized races. In the long processes of evolution, it is well known that the civilization period of the most advanced races has been but brief in comparison with their long period of barbarism.

The improvability of the African people is clearly shown by their response to the efforts of missions, governments, and commercial organizations. Africans occupy

positions of importance in every colony visited. There are physicians, lawyers, and ministers who have completed the requirements of European universities. While the number is small, it is sufficient to prove the capacity of the people. The clerical tasks of government, industry, and commerce are very largely entrusted to young African men. The mechanical operations on railroads and in construction are more and more being taken over by African workmen. Every mission gives emphatic testimony to the value of the Native teachers and ministers. In view of the inadequacy and lack of adaptation of educational facilities in Africa it is greatly to the credit of the Native African that he has been able to achieve the success observed in every colony.

The future possibilities of the African Natives may be somewhat forecast by the success of Negroes in other parts of the world, notably in America, where the descendants of the Africans are living in such large numbers. While the American Negro has yet much to achieve, his progress in the acquisition of land and in the decrease of illiteracy, his entrance into skilled occupations and professions, and his erection of schools and churches are positive proofs of his capacity. Dr. Anson Phelps Stokes has strikingly summarized the progress of the American Negro in his Founders' Day Address at Hampton Institute on "Human Improvability":

> That the Negro in just over half a century should have increased his homes owned from 12,000 to 650,000; farms operated from 20,000 to 1,000,000; businesses conducted from 2,100 to 60,000; literacy from 10 to 80 per cent; teachers from 600 to 43,000; voluntary contributions to education from $80,000 a year to $2,700,000; churches from 700 to 45,000; Sunday school pupils from 50,000 to 2,250,000; church property from $1,500,000 to $90,000,000—this is an extraordinary record full of reassurance to those who like to believe in human improvability. But to me in many respects the most significant thing is that the Negro's land holdings, made up mainly of farms which he works himself, now amount to over 20,000,000 acres, an area equal to New England if Maine is omitted. We must also not overlook the important contribution which the Negro farm tenant—there are over 700,000 in the South—is making directly and indirectly to the welfare of the country. By his free labor and his rent payments he is adding materially to the wealth of the southern states and making it easier for them to support adequately their public schools.
>
> But more encouraging even than the names of leaders and statistics of progress is the fact that during this difficult period of readjustment the Negro has maintained his religious faith, increased his thrift, improved his capacity as a skilled workman, developed self-respecting Christian homes, and, where educational opportunities have been suitable and adequate, strengthened his character and his capacity for wise leadership of his own people.

Nor are the possibilities of the Africans to be judged only by the progress of those who have entered the ranks of civilization, whether in Africa, Europe, or America. An adequate study of the tribal customs and capacities of those who are still in barbaric and primitive stages will more and more reveal the fact that the present condition of the masses of the African people is normal and comparable with other peoples at the same stage of development. Their folk-lore, their handicrafts, their Native music, their forms of government, their linguistic powers, all are substantial evidences of their capacity to respond to the wise approaches of civilization so that they may share in the development of the African continent. Even in the brief tour of the Commission, the members observed goldsmiths, copper and iron workers, weavers of cotton and wool, and those skilled in pottery, leather, wood, and ivory. There was evidence of considerable knowledge of agriculture, and, even though the results were often crude,

they are definite indications of Native powers. The colonial chapters of this Report give numerous illustrations of these developments.

European and American Influences

There have been various interpretations of the contributions made by the white races to Africa. Some have thought that the influences of Europeans and Americans have been more for evil than for good. Some have thought it would have been better to leave the African in his natural condition. Few have realized the importance of the movements that have been started and the changes that have been wrought. It must be stated that many mistakes have been made and many injustices have been perpetrated. In some sections the Africans have suffered tragically at the hands of selfish white exploiters. Evil influences originated by white people still persist in too many parts of Africa. It is, however, the emphatic conviction of the Education Commission that the gains that have come to Africa through the white man are far greater than the losses. The evidence indicates that the history of the African people resembles that of all other peoples in the world, in that their progress has been and will continue to be the result of cooperative relationships with other peoples. It seems clear that the extreme demand for the elimination of the white man from Africa represents a desire to reverse the most important lessons of history. Thoughtful Africans are increasingly realizing not only the importance but the necessity of the cooperation of the white group.

Among the most convincing evidences of this conviction are those obtained from a study of the portions of Africa now ruled by European nations. The elements of life that reflect the changes introduced by the white groups have been the improvement of physical well-being, including the decrease of sickness and death and the attendant suffering; the decrease and often the elimination of the power of witchcraft, a form of oppression exceedingly general and cruel; the overthrow of intertribal slavery; the development of friendly relations among tribes formerly hostile; the extension of the economic benefits of the country to all the tribes; and the opening of the doors of civilization to those who were formerly limited to the narrow compass of their tribes. It is true that the extension of commercial, industrial, and even governmental influences sometimes have too often been attended with suffering on the part of the Native people. The early periods of adjustment to the new forces are especially trying. But in the long run one of the best measures of the final influence of the white group upon the Native peoples is the increase or decrease of population. So long as there are no records of the feelings of the Native masses we must rely upon the only vital measure that reflects the condition of the majority of the group, namely, the power of the group to maintain life. On this basis, the statistics of most of the colonies show a decided increase in population, and therefore an improvement of general welfare. The African areas and colonies where decreases are indicated are known from other sources to be suffering from wrong governmental, economic, or social policies.

The group most concerned in the development of the Native peoples is the missionaries. However much the missions may differ in their religious creeds, they are one

in their devotion to the people. Everywhere they have been the founders of education. While the government has been mainly concerned with the establishment of peace and order, and commercial concerns with the development of trade, the missions have dealt directly with the morals and morale of the people, and thus have made the most fundamental contribution of all to sound colonial development. Fortunate it is for the Native people of Africa, and fortunate for the stability of government and the prosperity of commerce and industry, that men and women have been inspired by the Christian religion to devote their lives without price and without praise to the development of human character. The significance of Christian missions has not been adequately appreciated by any of the groups concerned in Africa, much less by the world in general. The belief of the missionaries in service to humanity as a fundamental principle of life, and their teaching of this principle as it has been revealed to the world through Jesus Christ, is the most vital element in the development of Africa and of Africans. Without the power and authority of the Christian religion to mould the influences of government, commerce, industry, and Native life, there can be little hope for the future of Africa. There are some missionaries who do not seem to realize the significance of their own endeavors; and some are content to limit their influences to almost unimportant phases of life. Nevertheless Christian missions are the pioneers of civilization, and the advocates of Christian love as the essential of human progress.

The record of government service in Africa is a mingling of the good and the bad, the effective and the ineffective, the wise and the unwise. Despite the failures and injustices of the governments in handling the Natives, the advantages to Native life provided by the colonial governments have on the whole overshadowed the disadvantages. The Gold Coast fortresses in their present condition may truly be said to be cross-cuts of the history of the last four centuries. The dungeons of their lower levels point to the cruel slavery of the early centuries. Their upper levels are now transformed into government houses where policies are formulated for the improvement of the people—for building roads, improving sanitation, and providing educational facilities for the Native people. While this picture of modern colonial policies is unfortunately not applicable to all the colonial powers, nor possibly to all the acts of any single colonial power, the trend of government is now more strongly than ever before to provide for the welfare of the Native people. The Education Commission was deeply impressed by the high average of ability and devotion to duty observed in the colonial service in most of the colonies visited. In a number of instances the officers were men of unusual culture and refinement who had devoted their whole lives to the welfare of Native peoples.

The largest numerical group of white people in colonial Africa is composed of the representatives of commerce and industry. The contribution of this group to Native welfare has usually been limited to the incidental influence of their economic activities. Business concerns, whether of Europe or America, have only recently begun to realize the economic value of an interest in the welfare of their communities. The appreciation of this responsibility in Africa is not much in evidence even now. The character of the influence exerted by commercial and industrial groups has depended almost entirely

upon the type of agents sent to the colonies. As a rule these types reflect the general social conditions in the home countries. The records indicate that the old-fashioned trader was too often a reckless adventurer, who cared little even for his own physical and moral welfare. The notoriety of this group still casts a shadow upon African commerce. More recent conditions of trade and industry have resulted in many improvements. At present the commercial and industrial groups include many men of ability and refinement. The home organizations are more and more insisting on higher standards of ability and character in their agents. In the evaluation of contributions made by commerce and industry, it must be recognized that these economic forces have occupied an important place in the development of African resources and incidentally in the enlargement of opportunities for the Natives. There is, however, evidence that many of the economic interests do not realize how vitally their prosperity depends upon the general welfare of the colony. Fortunately, there are now indications of larger appreciation of economic responsibilities. Quotations from *The African World* and *West Africa* in another chapter* refer to the interest of Lord Leverhulme and others in the development of the Native people. Under the leadership of Chambers of Commerce and other federations of business concerns it is to be hoped that the colonial representatives of business and industry will join in the encouragement and support of educational movements concerned with the agricultural, hygienic, and character development of the masses of the people. The white groups are recognizing more and more the wisdom of working for and with Africa and Africans. It is a notable fact that practically all white people who go to Africa develop a strong interest in the country. African missionaries are enthusiastic about their field. Representatives of government and business concerns develop a real attachment to their areas of work. Thus Cullen Gouldsbury in his poem, "To Mother Africa," speaks for many white people who have spent years in Africa:

> There are millions who know nothing of your spell,
> And revile you for your cruelty and pain—
> "Out in Africa," they say,
> "Men are lost and thrown away."
> We know better, Mother Africa! your children come to stay,
> And they never scale the City Wall again!

Adequacy and Reality of Education in Africa

That education in Africa shall be both adequate and real is a vital responsibility for all who are concerned with Africa and Africans. It was natural that the great misunderstandings already described should have minimized the importance of efforts for the development of the Native people. Recent events in the world have brought the claims of Africa to the fore in emphatic forms. Black troops from every part of that continent shared in the fight for civilization. African colonies gave anxious concern to the Versailles Conference. Civilization, exhausted by the destruction of war and the confusion of an unsettled world, looks to Africa to help replenish its resources.

*See page 83.

Whatever the significance of other incidents following the Great War, it is certain that the cry of "self-determination" has emphasized the claims of groups hitherto too largely disregarded. If the extreme demands of self-determination now threaten the peace and order of the world, the only safety is in the recognition of the brotherhood of humanity expressed in educational efforts that are both adequate and real. As nations are tested by their policies toward the handicapped groups within their borders, so it may be said that the continents of the world are now to be tried by their policies toward the continent of Africa. The neglect of health in Africa is a menace to every continent, so close are the bonds that unite different parts of the world. Ignorance, injustice, unrest, in Africa will always disturb the peace of mankind elsewhere. The only cure for the so-called "rising tide of color," and "the revolt against civilization," heralded abroad with such anxiety by some alarmists of the present time, is in the development of genuine and sincere cooperation of peoples of all races based upon an education of the Native masses and Native leaders in the common essentials of life.

It seems clear that the educational policies of governments and missions have hitherto been inadequate and to a considerable extent unreal so far as the vital needs of Africa are concerned. In none of the colonies visited did the governments include the Director of Education within the Executive Councils. Appropriations for education have been almost negligible in comparison with the great needs. While the governments may have been justified in placing sanitation and public utilities first in the order of time, they should never be regarded as first in the order of importance. The education of the people is in the long run fundamental even to sanitation and public order.

Though the educational facilities in Africa are to be largely credited to missions, and a really great service has been rendered by them to the Native people, many of the missions have yet to realize the full significance of education in the development of the African people. None can question the sincerity of the missionaries or their noble devotion to the welfare of the people. The defects in their educational program, so far as they exist, have usually been due to their conception of education. Some have thought of education merely as the imparting of information, or, at most, as the development of the mind without relation to the moral and spiritual life. To such a group education has no religious significance. Others have thought of education as necessary chiefly to enable the Natives to read the Bible and to understand the spirit of Christianity. This group has been content with an education in books. For the masses they have provided the three R's. For the catechists and the advanced pupils they have endeavored to give a knowledge of literature, including, of course, an interpretation of religion. In thus limiting education to classroom instruction in books, missionaries were following the ideals prevailing in the home country.

In recent years there has been a decided enlargement of the field of education in Europe and America, and mission education is necessarily being influenced by the changes. It is recognized that the school has definite responsibilities to the community. Its influence must make for improved health, effective industry, helpful recreation, sound character, and a spirit of service. The researches of physical and social sciences have a significance to mission activities that is vital. Under this conception of

attitude of mind in the formulation of educational policies in Africa as elsewhere. Those who would make sound and effective use of this idea must be intellectually and wholeheartedly converted to a belief in it. While the methods of applying the idea are important, they are entirely secondary to a genuine belief in its importance.

The major part of this chapter is devoted to the explanation of certain aims and agencies of education and the method of applying them in Africa. They have been selected because of their vital relation to community life as it is found in Africa to-day. They are, indeed, elements in any normal community and requisite to its effective education. It will be noted that the order in which these elements are presented is different from that used in the first paragraphs of this chapter. The training of character through moral and religious education and through the whole environment is treated first because of its obviously central importance. The ordinary school subjects and language come next, because of their prominence in the actual work of education. Schools are almost universally organized, at the present time, on the basis of subjects that have been taught for many years including, of course, the languages both of the Native people and of the European nation in control. Directors of education and teachers will first be compelled to make satisfactory use of the activities already well established in the school system. It is emphatically recognized also that reading, writing, arithmetic and the languages of instruction include the most vital approach to all knowledge and to education in its most real sense. The next group of subjects, including hygiene, agriculture, industry, home activities and recreation follow one another as elements of a normal community to the welfare of which all educational effort is to be directed. There remains the question of advanced training and education for the professions. The order of the subjects then is only partly an indication of their importance. Ideally each is related to all the others. Character development is to be the coloring of every educational activity. Hygiene and health are to be emphasized whenever there is an opportunity whether in the teaching of arithmetic or in the care of the dormitory. Agricultural and industrial skill are to be extolled in the sermon as well as in the field and shop. The sanctity of the home is to be upheld in public as in private, the spiritual possibilities of recreation are to be presented in the classroom as well as on the playground. Similarly, the higher levels of collegiate and university education are to be rooted in a real regard for character, health, agriculture, industry, the home and play, as well as in the historical and scientific appreciation of the most intricate problems of life. Education is thus to be identical with life itself. It is to have the same elemental simplicity and reality and also the inextricable interdependence of the elements that constitute life.

It will be noted in the sections to follow that there are usually four types of activities for the realization of each objective. The first agency is that of the personal influence of the staff. The second includes the institutional activities, whether incidental to the life of the institution or designed to realize the end in view. The third agency is the specialized instruction of the classroom or laboratory. The fourth and most inclusive of all is the contribution that school activities as a whole can make toward the realization of each objective.

little wonder that those who have seen the failures of unrelated education in the home countries should question the application of similar methods under the pioneer conditions of colonial Africa. It is urged that those who doubt the value of education in Africa should give careful consideration to the adaptations of education as presented in the chapter on that subject.

Many of the failures of educational systems in the past have been due to the lack of organization and supervision. Governments and missions have not applied to their educational work the sound principles of administration which are increasingly recognized in other undertakings of importance. This is partly explained by the failure to appreciate the importance of education, and partly by the fact that those responsible for educational and religious movements have so often failed to understand the necessity of organization and supervision. Closely related to the problems of adaptation and organization is the differentiation of education for the masses and education for Native leadership. Many of the school systems observed have not realized the interdependence of these two aims in education. Some systems are directed so exclusively to the training of leaders as to overlook the needs of the masses and neglect the qualities of Native leadership that are to be realized only through a vital interest in the masses. Other systems are directed entirely to the training of the masses and fail to provide for Native leadership to extend and to interpret education.

A strange but all-too-common weakness of educational endeavor in Africa has been the lack of cooperation among the three groups representing European and American civilization. Too frequently missions, governments, and commercial concerns have worked in their respective spheres without adequate consideration for one another. The participation of the Natives has naturally been even less than that of any of the other groups. Fortunately there are now indications that these four groups will increasingly unite in sincere cooperation for the education of the Native people. The chapter on cooperation summarizes the more important forms of cooperation already realized.

An event of great significance to cooperative relationships between the white and black people of the world recently occurred in Washington when the monument to Abraham Lincoln was dedicated. The speakers of the occasion were President Harding, ex-President Taft, and Principal Robert Russa Moton of Tuskegee Institute, a black man, known as an apostle of cooperation between the races, and devoted to the best interests of his people whether in America or Africa. Not only was the occasion in itself an expression of cooperation, through the participation of the three distinguished men representing the white and black people, but it personified the nation-wide cooperation of the two races in America, and typified the increasing cooperation of peoples and races in every part of the world. Principal Moton's eloquent words are descriptive of the past, and prophetic of the future of cooperation. They reflect strikingly the spirit of his teacher and friend, the late Dr. Hollis B. Frissell, principal of Hampton Institute, whose Christian statesmanship was one of the great influences that helped the white and black people of America to work together for the establishment of the Kingdom of God in word and deed. Dr. Moton said:

In the providence of God there has been started on these shores the great experiment of the ages—an experiment in human relationships where men and women of every nation, of every race and creed, are thrown together in daily contact. Here we are engaged, consciously or unconsciously, in the great problem of determining how different races can not only live together in peace but cooperate in working out a higher and better civilization than has yet been achieved. At the extremes the white and black races face each other. Here in America these two races are charged under God with the responsibility of showing to the world how individuals, as well as races, may differ most widely in color and inheritance and at the same time make themselves helpful and even indispensable to each other's progress and prosperity.

The Realization of Educational Ideals

The discussion of educational adaptation, supervision, differentiation of mass and leadership education, and cooperation has been necessarily somewhat abstract and theoretical. The succeeding chapters of this Report, especially the colonial chapters, present numerous illustrations of the recommendations that have been offered. For an example of the working of these essentials of education in moulding the life of individuals and communities, we can turn to a demonstration successfully made by a man of African origin. The services of Booker T. Washington, as the founder of Tuskegee Institute, the promoter of education related to the life of the people, and the exponent of cooperation, are recognized throughout the world. Those who are concerned with the welfare of Africa will do well to study the life and work of this great man.

It is not possible within this brief compass even to mention the services which have won the gratitude of humanity. It may be possible, however, to pass on to the world somewhat of the inspiration of a recent occasion when a monument was unveiled to commemorate the work of Dr. Washington. This monument presents Booker Washington lifting the veil of ignorance from the brow of an African youth, and revealing to him not only the lessons of the printed page, but the Divine gifts that come through cooperation with God in the use of the plow and the anvil. The climax of the dedication ceremonies was an address by Dr. Wallace Buttrick, an educator of international fame, and president of the General Education Board, established by Mr. John D. Rockefeller, probably the world's greatest educational foundation. This Board has made possible the extension of education in many directions and especially to the white and black farmers of the southern states of America by methods that are now increasingly appreciated by educational leaders and destined to be adopted in every part of the world. Dr. Buttrick, as the executive officer of the Board, cooperated actively with Booker T. Washington and had a very complete appreciation of the qualities of his services. Dr. Buttrick's statement of these services is significant for Africa and Africans as well as for those who are concerned with the development of Africa. Characterizing Booker T. Washington as "one of the world's great men, one of the very limited number of men who make enduring contributions to human progress, one of the world's immortals, a man who had inspired and led his fellow men to higher things," Dr. Buttrick reviewed briefly his career from the day when as a coal-passer in the mines of West Virginia he first heard of Hampton Institute, through the years spent in securing an education there, the beginnings of Tuskegee Institute, and the slow hard struggle

for public recognition and support, to the place of ever-rising and widening influence he reached in his country and in the world. Dr.Buttrick then asked: "What were the qualities in this coal-passer boy that enabled him to rise from utter obscurity and ignorance to his commanding position?" and answered:

That rare quality which we call moral earnestness.

Speaking years later of his purpose formed in the coal mine, he said: "I resolved at once to go to that school, although I had no idea where it was, or how many miles away, or how I was going to reach it."

I knew him for many years. I often met him at Tuskegee, in our office in New York, and on public occasions. I never knew his feet to lag. He was always pushing ahead. He didn't bustle, there was no lost motion, no rattling of the machinery. But he carried with him a quality of earnestness that was infectious. His whole life said: "I must be about my Master's business."

Yes, he worked too hard; he shortened his own life. But better forty years of such work as his, than life-times of others who dawdle their poor way through many years. What friend of Booker Washington is not inspired to greater determination every time he thinks of him?

He had trained capacity for sustained attention.

His was but a meager schooling, measured in terms of curriculum; but he gained that thing best worth while, the capacity for sustained attention. Washington came to every day's work as to a new field of endeavor, and throughout its hours, with enthusiasm and eagerness, he gave himself to the duty and the opportunity at hand. The great men of the world have always had that quality, the ability to grip their mental powers and to hold them to the task. That, I say, is the thing most worth while in education. The schooling at Hampton and at Tuskegee, where from dawn till dark boys and girls are kept at work, makes for this capacity and accounts for the high per cent of graduates from these schools who make good in the world. The conspicuous lack of that sort of discipline in many of the schools and colleges of the country explains why so few graduates of them ever come to anything worth while.

He early learned that one contributes best to the progress of human civilization by Doing the Next Thing.

I never heard him use that silly word "problem" in talking about the present and future of the Negro. He didn't think in terms of problems. but of opportunities. If Washington had defined his philosophy of duty he would have said something like this: The plan is with Him who dwells above; I can only contribute to the fulfillment of that plan when in the light of conscience and trained intelligence I do the thing next at hand, only as I address myself to the opportunities that emerge in the work of the day. Some people used the word opprobriously when they called him an "opportunist." This was most unjust. He was a man of high principle, he cherished high ideals, but he saw that progress was from less to more, from what is to what should be. Day by day he was content to do the small and ordinary things that, when done, taken together constitute great things. He thought in terms of fifty years hence; he wrought the duty of today.

He had that rare quality which we call magnanimity and without which there can be no enduring greatness.

I never heard him speak ill of anyone, although I often talked with him about men who opposed him or failed to understand him. In my experience he always endeavored to get the other fellow's point of view that he himself might not be unjust to him or be misled by prejudice, resentment or hatred. This quality was not what Horace Bushnell called "an over-good kind of goodness," but was based on fixed principle and high philosophy. He knew that truth is facts set in perspective. He was unwilling to misjudge a fellowman. He refused to cherish resentment. Thus he said, "No man, either white or black, from north or south, shall drag me down so low as to make me hate him."

These qualities which I have too hastily tried to define were all fused with one supreme quality:

He possessed in rare degree the Spirit of Jesus.

It is only the possession of this Spirit that entitles any person to be called a Christian. Booker Washington was not a sectarian. He had little interest in theological questions. A logical statement of so-called Christian doctrine did not appeal to him as of much account. He realized that "the Spirit of Jesus is the salvation of the individual and of society." It is the Spirit of Jesus within our hearts and conditioning and controlling our lives that constitutes our personal salvation and that measures the extent and value of our influence in the world.

No one can read the Chapel Talks of Booker Washington without realizing his close kinship to Jesus of Nazareth. He thought in a high and large way of the common things of life. He feathered the arrows of his thoughts with illustrations drawn from the every-day life of common people. He exalted the homely virtues. He saw and taught that the religious life found its true expression, not in ecstasies of emotion, but in the doing of common things right. To him the Kingdom of Heaven was not some far-off thing, but his own home, his own office, his own school, his circle of friendship. To him the Kingdom of Heaven was "love, joy, peace, long-suffering, gentleness, meekness, goodness, faith." . . . His life was conditioned and controlled by the Spirit of Him who said, "If ye love Me ye will keep My commandments," and, "He that would be chief among you, let him become the servant of all."

The services of Booker Washington reveal the possibilities of men of African blood, the qualities of mind and soul they may attain, and the peculiar value of their contribution to human welfare. Booker Washington's life and work personify the methods, the principles, and the ideals necessary for those who would work for and with Africans. Most of all must the Africans themselves be guided and inspired by these ideals if they would participate in the salvation of their great continent.

Chapter II

ADAPTATIONS OF EDUCATION

The adaptation of education to the needs of the individual and the community is increasingly emphasized in the recommendations of American and European educators. There are insistent demands that school programs shall prepare the youth to deal wisely and effectively with problems of their country and their generation. Educational conventions and traditions must prove their claim to a place in modern thought and practice. Nor are the tests limited to the utilitarian or "bread-and-butter" elements of life. They are comprehensive and searching, and they demand that education shall provide for the hygienic, economic, mental, and spiritual development of the youth of Europe and America. Japan long ago joined in the demand. China and India are now beginning to add their voices to the appeal. Surely Africa and Africans must be included in plans for educational adaptation.

The wholesale transfer of the educational conventions of Europe and America to the peoples of Africa has certainly not been an act of wisdom, however justly it may be defended as a proof of genuine interest in the Native people. Now that the futility of many of these conventions for advanced social groups has been recognized, is it not imperative that the Africans and their friends shall urge the greater injustice of applying them to the widely diverse conditions of the primitive groups in Africa? The too frequent charges of the failure of Native education are traceable in part to the lack of educational adaptation to Native life. These charges of failure have, of course, been overemphasized by those who have no interest or faith in the development of Native people. It is probable that only time will overcome the indifference or hostility of those whose racial conceit or racial selfishness blinds them to the educational possibilities of the African people. For the comfort of those who sincerely believe that education has hitherto failed, it is necessary to present the numerous illustrations of success achieved by Native Africans in many occupations. Every colony visited by the Education Commission had many intelligent, industrious, and honest Native people educated in mission and government schools. Practically all the clerical work of the government agencies and commercial concerns in the colonies is done by the graduates of African school systems. The railways, river boats, telegraph systems, are largely manned by Africans trained in schools and shops. There are also a number of successful merchants, physicians, and lawyers, and a considerable number of ministers and teachers who have risen from primitive village life through education.

While these successes afford proof of the possibilities of the Native Africans and of the achievements of existing educational systems, there are numerous evidences that a wise adaptation of education would have very greatly improved the results. The best form of appreciation for the past contributions of mission and government schools is that which demands the application of recognized methods of education in the schools of Africa. It has been interesting to observe the various forms of educational complaints offered by the Africans themselves. Educated Africans have on

several occasions urged the importance of more science in the school curriculum. The chapter on Sierra Leone records the incident of two African graduates of Fourah Bay College, who gave money to their Alma Mater to found a chair of science, that the literary and classical instruction of the institution might be supplemented by knowledge of the great modern sciences. Other Natives have realized at the end of their school courses that their training did not fit them to meet any of the definite needs of the community except possibly those of clerical activities for commercial concerns or the reproduction of their own type as teachers in the prevailing school systems. It is significant that some of the Indian leaders of thought have recently charged much of the unrest in India to the fact that the schools have too exclusively prepared the young Indians for literary and clerical occupations to the neglect of the activities that are more fundamental in the economic and social development of their great country. Thus there has been an over-supply of school graduates who are prepared to write and talk, and an under-supply of those who can till the soil and engage in the great and numerous mechanical operations of the country and share in the social improvement required by the masses of the people. Other complaints of African education have come from chiefs who have observed that their youth were estranged from their own people and no longer willing to cooperate in the life of their Native communities. It must be admitted that education is bound to change the attitude of the youth with regard to many of the Native practices; but it is equally evident that the youth should not lose respect for the people from whom they have sprung.

The complaints of Europeans against the educational activities have also been varied. Some of them are interested only in the production of clerks for business. This group has been fairly well satisfied. Other Europeans are eager for well-trained mechanics and have urged that the schools should be more concerned with industrial activities. It has been a surprise that so few Europeans or Africans have realized that the most fundamental demand vocationally is for training to develop the soil possibilities of the great African continent. It seems obvious that the future of all organizations in Africa depends more upon the effective use of the soil than upon any other of the numerous resources of the continent. It has been equally a surprise that so few Europeans and Africans have recognized the fundamental importance of instruction in health and sanitation. Neglect of this phase of education seems inexplicable. It is probably the most convincing indication of the extent to which the adaptation of education has been neglected.

In view of the obvious need for relating education to conditions of life, it may seem surprising that some educated Natives have been opposed to any departure from the existing conventionalized school systems. Intimate knowledge of the nature of these protests reveals their origin to be the fear of any movement for segregation of the black people. Past experience has convinced some of the educated Natives that departures from the white man's methods have too frequently meant an inferior provision for the black people. They are therefore naturally suspicious of adaptations as the entering wedge for educational segregation. Any movement to provide an inferior system of education for the black man is of course to be condemned. Study of recent move-

ments in education should quickly convince the Africans and their friends that adaptation provides for all phases of education, from the elementary school to the specialized professions, that are required for the full development of the African people. The principle of adaptation is as applicable to the teaching of history and science in college and professional schools as it is in the teaching of reading and agriculture in the elementary schools. This wide application of adaptation requires a presentation of the principle in its relation first to the education of the individual, second to education in the rural community, and third to education in the urban community. These three forms illustrate the variety and the essential quality of adaptation in all school activities. They are therefore offered as tests of school curricula and as suggestions for the future developments that may be required.

ADAPTATION IN THE EDUCATION OF THE INDIVIDUAL

While education is equally concerned with the development of the individual and the community, the first approach of the school is usually to the individual. It is therefore desirable to present the elements of individual life that should be regarded in the program of school activities. The elements herewith considered probably include the more essential phases of individual life. The order in which they are arranged has been determined partly by the order in which the teacher and the school must deal with them, and partly by their relation to one another. It has seemed clear that health is among the very first responsibilities of the school and the teacher. This does not mean that health is more important than the other phases of life, but it does mean that all the other developments are very directly dependent on the bodily condition of the pupil. The next three topics, namely, the use of environment, preparation for home life, and the use of leisure time, are concerned with the individual's relation to the economic and social forces with which he must be concerned. This is followed by a presentation of the languages of instruction and the conventional subjects of the curricula as two of the elements in the training of the youth. Finally character development and religious life are considered as the most vital features of education, coloring and moulding every phase of individual growth. The further justification of the selection of these eight elements of individual development as tests of educational adaptation will appear in the following discussion of each topic.

Health

Strange as it may seem only a negligible number of the schools visited in Africa have made adequate provision for the teaching of health and sanitation. Even in sections where the death rate has been astoundingly high the school program has not included health and hygiene. Credit must be given to the Europeans and Americans whose manner of life has furnished an example of the methods of avoiding diseases. Practically all the schools insist upon some standards of cleanliness and order. Government regulations for the promotion of sanitary conditions have had a decidedly educational effect. The work of government and mission physicians and numerous

clinics has given practical lessons to many Native people who have sought relief from their physical ailments.

With full credit for the health influences that have been incidental to school management and governmental control, it must be said, however, that neither governments nor missions have given to this important element of life the place which it deserves in African schools. The more progressive systems of education have offered health and sanitation among the optional subjects of the school curriculum. A very small number of schools require the subject to be taught in some of the grades or standards. An adequate health program requires the inclusion of the subject in every department of the school system. It is not within the scope of this discussion to outline the details of a course in health and hygiene. The purpose is to indicate the essential character of the subject and the minimum requirements in an effective system of schools. The requirements upon which all will probably agree are as follows:

1. The school, including the classroom, recreational, and other activities of the institution, should make certain that every pupil realizes the vital importance of hygiene and sanitation both to himself and to his community.

2. To this end the subject should be taught in such standards or grades as will influence the masses of pupils in the lower grades and the more advanced pupils of the upper standards.

3. It is useless to teach the laws of sanitation and hygiene in the classroom when they are disregarded in the arrangement of buildings, toilet facilities, sewage disposal, water supply, and other vital parts of institutional life.

4. Teachers should not only be required to pass examinations in the principles of health and hygiene, but special instruction should be given them in first aid and the simpler forms of medical treatment.

5. Provision should be made for the special training of health workers, such as visiting nurses and medical assistants. This type of training is being developed by the government, cooperating with the missions of the Belgian Congo.

6. It is evident that the health and sanitation needs of Africa will increasingly require the help of Native Africans who have had complete medical and surgical training. Hitherto such training has been provided only by study in the medical schools of Europe or America. Colonial authorities and mission leaders are urging the development of two or three medical schools at centers to be selected for their accessibility and for their language possibilities. The language considerations are those determined by the colonial government and the prevailing vernaculars. It is to be hoped that the development of these medical schools may not be delayed until the full standards of European medical schools may be realized. Recent studies of medical needs among the primitive peoples justify the organization of medical schools of somewhat different standards, provided the policy requires the elevation of these standards as rapidly as financial and educational conditions make it possible. The graduates of such medical schools must of course receive the official recognition of the governments. This plan is now being definitely considered in the Union

of South Africa where efforts have been made to build a standard medical school in connection with Fort Hare, and a school of different standards in Durban.

Use of Environment

The importance of the preparation of the individual to make effective use of his environment seems so obvious as to require no recommendation. Even casual observation of educational activities in Africa, however, shows lamentable neglect of the fundamental need of the Native. The overwhelming majority of the Africans must live on and by the soil, but the schools make very little provision for training in this important element for life. Next to the effective use of the soil the most important activities are the simple handicrafts required in the kraals and villages. There are also the demands of commercial environments. These are more frequently supplied by the usual school instruction in reading, writing, and arithmetic. The products of the schools are almost all destined for clerical positions and teaching in bush schools; commercial concerns and schools are calling for a larger supply of graduates who are better prepared for their work. Important as demands of commercial and teaching positions are, the fundamental demands of the African masses are those that pertain to the cultivation of the soil and the improvement of the conditions of village life through simple handicraft. Hitherto these important elements of life have been taught by missions and government too largely as incidents to the food needs of the missions or the commercial demands of the colony. With a few notable exceptions there has been very little instruction in the cultivation of the soil or in the handicrafts.

Use of the soil and animal life.

The British colonies require the Native teachers to take a limited amount of instruction in soil operations during their period of training. Some gardening instruction is demanded by the program of the assisted schools of the British colonies. Some of the mission societies endeavor to include instruction in gardening as a regular part of the school activities. A few mission societies have in recent years sent agricultural missionaries to Africa. Practically all mission stations maintain gardens in which pupils are required to work as a part of the work system of the institution. The sum-total of all that has been done in agriculture is, however, but a small beginning toward the training that is required to prepare the Native to make effective use of the soil. The following recommendations are offered as suggestions of the courses required in African schools:

1. The school program should provide such instruction in gardening as is necessary to develop skill in the cultivation of the soil and appreciation for the soil as one of the great resources of the world. In the classroom the study of the soil should rank with the most important subjects of the curriculum. The practical work should be regarded as a part of the educational system and not demanded as the necessary drudgery of the institution. The aim should be to convince the pupil that cultivation of the soil is coworking with God. Closely connected with appreciation of the soil is an understanding of the importance of animal life to the welfare of the community. A

few schools have aroused the pupils to an intelligent and helpful interest in the smaller animals that may be raised in the villages and open country. Schools the world over have largely neglected the essential place which these animals hold in relation to economic well-being and health. Teachers and pupils seem naturally to regard the larger and unusual animals as more worthy of consideration in the schools. The study of the elephant, the lion, or even the cat is preferred to that of the fowl, the goat, or the pig. Among the most important educational contributions of schools like Tuskegee Institute in the United States has been the recognition secured by these schools for instruction in the care of farm animals, and especially for the smaller animals that are so essential to families of limited economic means.

2. Methods and practice of gardening, and the care and breeding of small farm animals should be taught in the elementary grades of all schools. The proportion of time in schoolroom and in practice must be determined by the advancement of the pupil and the general conditions of the country and the people where the school is located.

3. Special courses should be provided to supplement the general training of all the Native teachers who are to teach in the elementary schools. Such courses are now provided by the government in some of the British colonies. As yet, however, they are too limited in extent and not sufficiently practical.

4. School departments in agriculture should be provided for the advanced instruction of pupils who are to specialize in agriculture either as teachers in agriculture or as itinerant instructors.

Handicrafts

Every pupil should be taught the special forms of hand skill required in his community, so that he may be able to use the materials available to make the conditions of life healthful and comfortable. Such instruction should not be merely incidental to the needs of the station. Nor should it be regarded as merely for economic ends. It should be understood that the training of the hand involves a training of the mind and of the character. The educational systems observed in Africa either omit all provision for the training of the hand or offer a formal instruction patterned after the manual training courses of the large urban schools of Europe or America. Four or five schools maintain shops in which a very small proportion of the pupils are taught rather highly technical trades on the long-time apprenticeship basis. The primary handicraft needs of the Natives in Africa are those that will prepare every teacher and Native worker to go out into the little villages and teach the Natives how to make better use of the wood, clay, cane, hides, iron, or other products which may be discovered in sufficient quantities to be useful. Formal manual training is usually too far removed from the life of the simple people to serve any useful purpose. Skill in technical trades is chiefly valuable to the large commercial concerns owned by the white people. The following recommendations suggest the various forms of handicraft training which may be introduced into mission and government schools:

1. The elementary classes of boys and girls should include the regular instruction and practice in handwork with Native materials that may be used in the making of the simple implements of industry, the little conveniences required in the home, or the articles to be used in recreation or play. The work should, of course, be graded according to the age and skill of the pupils. Preference should always be given to the articles used in the village as against those which may be sold to the white community. It is important that the pupil shall realize that his skill should be applied to the improvement of his school as well as his home, not only in new construction, but in the necessary repairs of dormitory, classroom, or even the homes in the neighborhood village. The training of girls should, of course, have regard especially for their responsibilities in the home. The older girls should give increasing attention to cooking, sewing, and other household work.

2. The general instruction of teachers should be supplemented by as much training as possible in the handicrafts in which the teacher is to lead both in his school and in the communities about the school.

3. Every school system should include at least one school with a department of technical or industrial education giving specialized training, so that the pupils who attend it may become vocational teachers or mechanics in the industrial activities of the colony.

Preparation for Home Life

The regular school systems of the world have rarely given adequate consideration to their responsibilities in preparing youth to become helpful members of the home. Increasing provision is now being made in the progressive schools of Europe and America to give young women special training in various forms of domestic life. But the responsibility of education is much wider than that provided by courses for young women in domestic science and domestic art. The home is recognized as one of the most fundamental institutions of human society. There are varied and vital responsibilities for both young and old; the children and parents are members of the home. If the schools of the more advanced social groups have responsibilities for training that contribute to the effectiveness of home life, surely the schools for primitive peoples must make definite provision for the fulfillment of this responsibility. Even though it be granted that the civilized home is self-sufficient, it must be admitted that the primitive family lacks many of the most vital requisites of healthful home life, including often even the decencies that are required for the training of the children. The schools must therefore plan to make use of every school activity for the training of the youth in the essentials of home life. Boys as well as girls must be considered in planning the influences that are to form habits and attitudes and to mould the youth for effective participation in the making of homes.

To be sure the home life of the missionaries and other Europeans and Americans who live among primitive people exercises a decided influence for good. Primitive people are imitative, and they copy the dress, the modes of eating, and the habits of life of those they see about them. Furthermore, missions and schools insist upon certain modes of behavior on the part of the Natives who come as pupils to the school,

as members of the church, or even as employees. There is, however, very little provision for the regular instruction of the pupils in these vital elements of home life. Pupils and the community in general are permitted to imitate without guidance, and the imitation is frequently ludicrous and even harmful. This applies especially to the adoption of European dress so badly adapted to the tropics. Conditions under which the pupils sleep and eat have received but slight consideration in the plans and policies of the schools. Very little effort is made to influence the building of the structures in which they live or the arrangement of their villages. Most of these vital matters are left to the chance concern of a missionary who happens to have personal interest in such affairs or to the natural imitative qualities of the Native people. The regular program of the school tends to convince the pupil that the real purpose of the school is to teach the formal subjects of the schoolroom and that the elements of home life are only the incidents of the school life. The pupil therefore leaves the school with the conviction that his chief end in life is to impart the information he has received in the schoolroom. In suggesting the various forms of educational adaptation required, none seem more important than those that pertain to the participation of both boys and girls in the improvement of home life. The more immediate needs in this direction are indicated herewith:

1. Schools for Native peoples should provide such instruction as will convince the pupils that the home facilities for eating and sleeping must adhere to the principles of health, sanitation, and comfort. This, of course, applies especially to boarding schools. The extent to which these arrangements are neglected in some otherwise excellent schools has been properly described by some observers as shocking. Proper standards do not require the introduction of European furniture and European food, but rather the better use of existing facilities and the introduction of such improvements as health, comfort, and the higher standards of living taught in the school demand. The supervision of these facilities must be effective and equal to that in any other part of the school.

2. Schools should endeavor to formulate a policy with regard to the clothing of their pupils. The thoughtless imitation of European clothing is evidently as unwise as the sweeping condemnation of the Native attitude with regard to clothes. Missionaries and government officials who have given thought to this matter are increasingly of the opinion that the Natives should be persuaded to wear a simple costume, possibly a one-piece garment quite loose about the upper arm and shoulders, and extending down in pantaloon form about the knees. The appearance and form of such a garment would resemble a loose-fitting tunic and pantaloons after the order of the "shorts" worn by English officers in the tropics. Such a costume is subject to all the variety required by individual taste or the demands of different occupations.

In the preparation of youth for home life it is evident that the training of the girls is even more important than that of the boys. Missionaries and educational leaders in Africa are realizing more and more that village life cannot be effectively or permanently improved without a distinct elevation of African womanhood. Though the primitive state of the people emphasizes the superior authority of the men and accord-

ingly provides educational opportunities first of all for the boys, observers of African conditions are convinced that the influence of the women is far greater than is indicated by the conventions of the tribe or the village. Even in the general activities of tribal life the women are frequently the controlling force. They have a large part, if not the largest part, in the economic life. In most of the pleasure activities they are probably the chief factors. Above all they control the character of the home and the training of the children.

In view of the great importance of women in African life, it is rather surprising that missions and schools have not made more serious efforts to bring the girls into the schools and to provide suitable training for them. The chief reason for this apparent neglect is probably the indifference and sometimes the opposition of the Native people themselves to the education of their girls. Schools have followed the lines of least resistance, accepting the boys who have applied or who have been offered by the tribes. Several schools for Native girls were observed in the colonies visited. While they are few in number as compared with those for boys, the quality of adaptation in them is better than in the boys' schools. A few are really notable for the effective character of their work, ranking among the best schools of Africa. For descriptions of these schools the reader is referred to the colonial chapters. The following suggestions indicate some of the main lines of development for the education of African women and girls:

1. All school systems should make a special effort to bring to their schools a full proportion of the girls of the community. It is interesting to note the success of the Basel Mission Schools of the Gold Coast in this respect, the number of girls in these schools almost equalling the number of boys. This proportion may be attained by an appeal to the parents in behalf of the girls. In tribes where there is hostility to the education of young women, it may be necessary to build special schools like the one described at Aro Chuku, Nigeria, where the whole effort of the school is directed to the formation of better attitudes with regard to the life of women and girls.

2. The plan of certain missions to maintain one or more boarding schools for girls should be encouraged. In such schools all the instruction and every activity in the institution can be planned directly for the special needs of the young women. These schools will necessarily be concerned first of all with the preparation of food; second, with household comforts; third, with the care and feeding of children and the occupations that are suited to the interests and ability of women.

3. Educational policy in Africa has hitherto been opposed to coeducation in boarding schools. There is much to support this attitude. The first steps in the direction of coeducation are to be found in Lovedale in South Africa and in a few other schools where the institutions for the girls are located in different parts of the grounds, with coeducation activities limited to a few of the advanced pupils. In the course of time it is probable that African schools will adopt the policy of coeducation now increasingly recognized throughout the world. The adoption of the coeducational arrangements must be conditioned upon very complete and effective supervision in

every part of the school life. While the advantages of coeducation are real and substantial, the difficulties of supervision and organization are greatly increased.

Recreation or the Use of Leisure Time

Training in the proper use of leisure time is by no means a luxury. It is generally agreed that many natives are undermining their health and their morals through a failure to use their non-working time in activities that build up their bodies and their character. It is not enough to teach the Natives to work effectively. They must also be taught to play healthfully. Amusements that are physically or emotionally enervating should be replaced by games that require skill and mental alertness and cooperation. It is well known that sex indulgence and wild forms of emotion are all too general in the life of primitive peoples. The African tribes are no exception. Among the most effective methods of correcting the existing unfortunate and dangerous forms of amusements is the substitution of pleasure activities in which the Native community can engage to the advantage of physical morals and morale. Some missions have already begun to introduce natural and amusing games that have worked great good not only to the boys and girls but to the adults of village communities. The experience of missions and government in the Philippine Islands demonstrates the ease with which pupils and communities may be taught to play with excellent results to the social groups. While European and American recreation will furnish many examples and suggestions, it will be necessary to study carefully the possibilities of adopting Native games or modifying them so that the harmful may be eliminated and the helpful may be emphasized. Among the more fruitful fields of research in Native recreation are the games and ceremonies of tribal life.

Languages of Instruction

No phase of educational adaptation requires more careful consideration than the languages of instruction. The multiplicity of Native dialects and languages in every African colony presents one of the most perplexing problems confronting those interested in the education of the Native Africans. Some of these languages are spoken by great masses of Natives. Others are used only by a very small number of people. Some of the languages are quite fully developed, with a considerable vocabulary, often capable of expressing subtle and delicate shades of meaning. Others are mere dialects, crude and inadequate to express even the simplest ideas of civilization. All this complexity of language is made more puzzling by the general conviction that at least the Native leaders of Africa should know one European language as a means of access to the great accomplishments and inspirations of civilization. It is therefore necessary that educators determine at the start what the languages of instruction shall be in the schools entrusted to them.

The elements to be considered in determining the languages of instruction are (1) that every people have an inherent right to their Native tongue; (2) that the multiplicity of tongues shall not be such as to develop misunderstandings and distrust among people who should be friendly and cooperative; (3) that every group shall

be able to communicate directly with those to whom the government is entrusted; and (4) that an increasing number of Native people shall know at least one of the languages of the civilized nations. In determining the weight of each of these elements it is of course necessary to ascertain the local conditions. It is clear that there is comparatively little, if any advantage, in the continuation of a crude dialect with practically no powers of expression. It is also evident that the need for a common language is not essential to a large group of people speaking the same language and living under conditions that do not require much intercommunication. It may even be true that some one of the Native languages may be so highly developed as to make possible the translation of the great works of civilization into that language. With due consideration for all of these elements and the modifying circumstances, the following recommendations are offered as suggestions to guide governments and educators in determining the usual procedure in most African colonies:

1. The tribal language should be used in the lower elementary standards or grades.

2. A *lingua franca* of African origin should be introduced in the middle classes of the school if the area is occupied by large Native groups speaking diverse languages.

3. The language of the European nation in control should be taught in the upper standards.

Conventional School Subjects

Even the usual subjects of instruction should not escape the tests of adaptation to the needs of the individual and of the community. The more important of these subjects are reading, writing, arithmetic, and geography in the elementary grades; the physical and social sciences, history, literature, and mathematics in the higher standards. Hitherto these subjects have constituted the overwhelming proportion of the school curricula, and they have been too largely taught on the traditional basis determined by the requirements of urban and commercial activities in Europe and America. Educational slavery has been painfully apparent both in the retention of certain conventional subjects that have excluded others much more applicable to life, and in the teaching of a subject content that should long ago have given way to results of modern research related to the life of the pupils. This has been especially noticeable in the curricula of secondary schools, whose subjects have been determined by the demands of Oxford and Cambridge Local Examinations in the British colonies, and matriculation requirements of European and American colleges and universities in other colonies. In defense of these secondary schools it must be stated that their course has been justified so far as it has been necessary to prepare Native students to meet the conventional requirements of professional schools in Europe and America. The unfortunate element of the policy is that they have compelled all the secondary pupils to take subjects required only by the few who may proceed to European universities. Thus the excessive emphasis on classical languages has excluded proper provision in physical science, social studies, and other phases of modern research so vital to humanity.

It is not strange that educational workers from Europe and America should have

transferred the methods and content of their home schools to Africa. Overwhelmed by the new responsibilities confronting them, these educators were probably compelled to procede with what they believed to be sound in their own countries. It requires time and ability to change educational methods. Many of them still have unquestioning faith in the subject matter taught in the schools of their own childhood, and are inclined to doubt the wisdom of suiting their teachings to the special needs of a country and a people so different and in many respects so inferior to the civilized standards of their native lands. Whatever the justification of the methods followed by the pioneers of education, it is certain that the content of such elementary school subjects as arithmetic and reading should now be concerned with the problems and interests of Native villages and African life rather than with the arithmetical calculations of London, Paris, or New York. Wherever possible the African youth should have an opportunity to learn the achievements of men of African origin and to realize the wealth and beauty of their Native continent. Though the literature concerning Africa is as yet relatively limited, there are books of international note concerning men of African origin and Europeans who have devoted their lives in behalf of Africa. Significant changes are now being made in the content of history. The stories of wars are no longer regarded as the most important features of the history of any people. Surely history courses for African pupils should help them to understand that the essential features of human development are rooted in the economic, social, and spiritual development of the people as a whole. The conventional subjects of the school curricula have evidently been too much concerned with the power of the pupil to exhibit knowledge rather than to understand the creative forces of life and to obtain such control of these forces as to enable him to make his contribution to the prosperity and happiness of the world.

Character Development and Religious Life

The most important ends of education are the character development and religious life of the pupils. The imparting of information and the development of any kind of skill are secondary to sound character and intelligent religious faith. Every phase of adaptation described above presupposes a proper appreciation of character development and religion as factors in the life of the individual. Every educational act should so far as possible contribute directly to the formation of sound habits of life. The teacher should have clearly in mind the habits that are especially required to correct, control, and guide the emotional activities characteristic of the African people. He should also know the superstitions, traditions, and tribal customs that determine and limit the character life of the Native African. The simple virtues urged as educational ends by mission and government teachers are perseverance, thoroughness, order, cleanliness, punctuality, thrift, temperance, self-control, reliability, honesty, and respect for parents. The development of these virtues is much more effectively accomplished through sound habits resulting from days, weeks, and months of repetition, than through verbal exhortation. The school life of the pupils, including the dormitory and boarding necessities, the forms of recreation, and the use of biog-

raphies of great personalities, especially those of African origin, are among the most effective means of character development.

Most fundamental of all is the recognition of the power of religion in education and in life. The Native African is intensely religious according to his own ideas of religion. He has a vivid consciousness of unknown forces controlling his life. Unfortunately this consciousness is too frequently that of a horrible fear that limits his life and frequently compels him even to be cruel to himself and to those about him. Christian education must change this natural interest of the African so that he may understand that God has a fatherly interest in him and in every phase of his life and seeks to help him to the best of life. The Christian religion cannot therefore be limited to the Sunday services or the devotional exercises at the opening of school or even to the teaching of the Bible. Every school activity should contribute to a more real appreciation of God in life. The teaching of health is the teaching of a proper regard for the body, described by Paul as "the temple of the Holy Spirit." The cultivation of the soil is coworking with God. Thus every school act and every act in life should have a religious significance. Education is therefore not merely the imparting of facts but the interpretation of Divinity in human affairs. While the love of God can be understood even by the unlearned, there is no limit to the education required to understand the extent and variety of God's love in the world.

ADAPTATION IN COMMUNITY EDUCATION

The student of the social significance of education is often surprised by the failure of many educators to understand the meaning of the term "community school." The term seems especially novel to those who have been trained in European schools. It is probable that the pioneer conditions through which America has only recently passed explain the larger influence accorded to the school in the community life of America. In the older civilization of Europe the school has been but one of many institutions sharing the responsibility for the general development of the social group in which it was placed. The division of educational responsibility in Europe assigned to the school a comparatively limited field of responsibility for certain facts and activities which the pupils were supposed to have as equipment for life in their communities. The school activities were further determined by the fact that they were usually located in urban areas. In pioneer America, on the contrary, the school had almost a monopoly of the training of the youth and to some extent of the community. Its location in the open country amidst an agricultural people resulted in a number of changes in its curriculum and its general policies. Even though these changes were often the result of unconscious recognition of its rural environment, they have been none the less real. In recent years students of education have recognized the importance of these rural adaptations and they have encouraged and even urged their extension into every part of the country. The value of the rural applications of education was also discovered in connection with the training of the Negroes in the rural districts of the southern states of America. It is probable that the methods of rural education organized by

Hampton and Tuskegee, and extended by such educational agencies as the General Education Board, the Jeanes and Slater Funds, and the United States Department of Agriculture, are the most significant of all for those who have the responsibility for the education of colonial Africa. Students of the community extensions of education will do well to study the methods of the United States Department of Agriculture, the great agricultural colleges of the United States and Canada, and the rural movements in behalf of American Negroes.

The urban character of much of the educational work in Africa has been discussed in connection with the education of the individual. The urban influence is even more apparent in the lack of community extensions to the Native villages. The disregard of the agricultural and village needs of the interior country was further emphasized by the fact that the mission and government schools were usually started in the coast towns and cities. Native teachers were trained under conditions resembling those of the European cities from which missionaries and government officials had come. So prevalent is this condition in some of the West Coast colonies as to cause the governor of one of the French colonies to express the wish to the Education Commission that missions and schools could have entered the colony from the interior rather than through the coast cities. In this connection it must be recognized that the unfortunate elements of urban communities are by no means limited to the urban character of the schools. Too frequently the coast cities include conditions that make for the degeneration of the Native people who come to live in them. At best they are likely to develop false notions of life and a permanent separation from the Native life of the interior. Fortunately a number of missions in different parts of Africa have begun their work in the interior. The advantage of their location is emphatically apparent even to the casual observer. Such approaches to the African colonies should be encouraged. It must be said, however, that even these interior stations too often reflect the urban origin of their educational methods. In urging the adaptations of education to community needs it is to be remembered that rural and urban communities are alike to be considered. Native Africans are living under both urban and rural conditions and require education suited to their life needs in both situations. The emphasis given above to the rural community is due to the fact that Africa is overwhelmingly rural in character and that urban education has been superimposed upon rural areas. Nor is it to be understood that education is to be so specialized as to make it impossible for the youth of one section to enter effectively into the activities of another. The following illustrations of educational adaptation in rural and urban communities are presented as suggestive of school activities that may be modified to suit the needs of African life.

Rural Community Education

The first step in the adaptation of education to the needs of rural communities is a genuine appreciation of the importance of rural life in the general development of Africa. The following words of General Armstrong, founder of Hampton Institute, are even more applicable to African conditions than they were to those of the American Negro when they were spoken:

The temporal salvation of Negroes for some time to come is to be won out of the ground. Teaching and farming go well together in the present condition of things. The teacher-farmer is the man for the times. He is essentially an educator throughout the year.

Next to a genuine appreciation of rural life is the demand for a clearly defined program of school and community activities for the improvement of the African villages. Recommendations have been offered in a previous section for the training of the individual in the effective use of the rural environment. In addition to the training of the individual, it is important that the school shall be organized so that its activities also extend out into the homes and institutions of the community. A complete program for rural education may also require the assistance of educational activities that are planned and supported by the government or private concerns not immediately responsible for the schools. There is indeed a possibility that the variety and extent of community responsibilities may overwhelm the school. For this reason it is well to keep clearly in mind the resources of the schools and to limit the activities planned so that the impossible will not be attempted. The types of educational activities that have been successfully tried in some parts of Africa or other continents are described herewith:

1. Every part of the school curriculum may be made to contribute to an increased respect for an interest in the rural environment of the school. Reading lessons may include appreciation of the substantial worth and beauty of the open country. Arithmetic may give liberal portions of time to calculations related to the transactions of the village market and the economic elements of agricultural exchange. Illustrations might be given of rural schools in different parts of the world that have made their curricula vital by bringing into the schoolroom the actual problems of the field, the dairy, the barn, the market, and the home. There are also the economic and social advantages of roads and the practical problems of engineering in the building of highways and bridges. The study of hygiene and sanitation in the open country invites the best thought of pupil and teacher. In the boarding school the community lessons can be used to even greater advantage than in the day school. The extent of the interchange between the school and the community is limited only by the strength and ingenuity of the teacher and the possibilities of the school plant. The desire to make the school conscious of the community must never make the teacher liable to the charge of superficiality or artificiality in the tasks undertaken.

2. The natural outcome of a school whose curriculum reflects genuine interest in its community is the organization of activities without the schoolroom that blend intimately with the life of the groups from whom the pupils come. The appearance and state of repair of the school building and the order and neatness of the schoolyard will be such as to exert an influence on those who pass by. The schoolroom type will give way to the school-home type. To the classroom there will be added rooms where home activities will be taught. The teacher's home may become a part of the school plant. Teachers and pupils will combine in an effort to work out the lessons of the home, the garden, the playground, and every phase of rural life. Thus will the school-home merge into the village homes and become a leaven for the transformation of the community.

3. Probably the most unique form of community education in rural districts is the "Movable School" used so effectively by Tuskegee Institute in carrying the influence of that great institution among the American Negroes of the rural districts. The school has had various forms in the course of its development and it is still used in different ways to suit the needs of different communities as well as to suit the equipment and personnel of the institution responsible for the undertaking. The following quotations present the essential elements of the school as they have appeared to competent observers:*

The first step in planning for a Movable School is to send out an agent to a neighboring community to arrange for the coming of the school. This agent consults the local preacher, the teacher, and other community leaders. The plan is explained to them and they agree to begin the school on a certain day, and to continue it for three, four, or five, days as circumstances permit. The time is selected with due regard for the weather and the condition of the crops. As the farm homes in America are usually widely distributed, the distance varying from a half-mile to a mile apart, a farm home is selected as the center for the demonstration. The farmer and his wife agree to have every part of their home and their farm used as laboratory for the occasion. Notices are then sent out to all the farmers situated at convenient distances from the scene of the school. At the time agreed the teachers arrive and the people assemble to share in the demonstrations to be made. The teachers have brought with them a variety of equipment, including whitewash, paints, and brushes; a churn and milk tester; farm implements; first-aid equipment; and other articles that may be useful in explaining the simple needs of the home and the farm. Sometimes they bring with them specimens of farm animals that can conveniently be brought. . . . .

The one which we saw had been in operation for three days when we arrived, and already much had been set a-going. We reached the place in the morning about 10:30, after a long motor ride over a very rough and dusty road. Turning in at the gate and up a sandy path, the car stopped under a tree and we got out. Before us was the house, a wooden one with two rooms and a central and front veranda. It was in a rather dilapidated condition, and we saw a group of men busy repairing the steps and putting in a new support for the roof, under the direction of a teacher. After greeting we passed on to the open central veranda where a number of women and girls were busy at different things under the superintendence of a female teacher. Two or three were working on a bedquilt, some more were rebottoming chairs with cornshuck rope, others were making cornshuck straw hats or bags. On a shelf at the side were various articles that they had been taught to make on previous days—mugs with handles, made from old tins, home-made fly-switches, sieves, dishmops, fly-traps of resin and castor oil, scoops and lots of other small things, as neat and ingenious as could be. There were also some basins with holes, which they had been taught to mend with melted rubber rings off old bottles, and a fireless cooker. No material was used except what all of them could find in and around their own homes.

Passing out at the back, we wandered over to where a group of men were standing. Two boards were nailed to a strong tree and a saw was fixed very simply between them. One man was setting it and the others watching with great interest. They had never before dreamt of doing anything to a saw which had lost its edge, but had just gone on using it as it was. It was a new idea to them to renew it. Presently the teacher called all the men round him and began giving a lesson in stacking potatoes. He started by asking if any of them ever found his potatoes rotting, and one after another said sadly, "Sure!" "Yes, I did!" Very sympathetically the teacher drew from them details of how they did their stacking, and led them on to see where the fault lay. Then he proceeded to prepare a model stacking pit and showed them how to use it. He invited questions, and answered patiently till the subject was thoroughly understood. From that they all moved on to a tree where they had an object lesson in pruning, much to the dismay of the old farmer whose tree was so drastically treated, and after that they were taken on to continue a lesson on sanitary outhouses which had been begun the day before, and another on how to make a model henhouse.

We wandered back to the house to see how things were going there, and found the teacher calling all the women together to learn how to preserve eggs. Earlier in the morning they had been shown how to sterilize the bottles, spoons, etc.—and now everything was ready. First she drew from them by questions how they

*Chiefly from a statement furnished by Mrs. A. W. Wilkie, of the Gold Coast, Africa.

sometimes had far too many eggs, and other times "couldn't get them nohow," and led them round to seeing the wisdom of providing in the fat times for the lean times. Then in the simplest way she showed them how to preserve the eggs in water-glass, using only things which every one of them would have.

Leaving them again for the men, they were found deep in a lesson on how to choose corn for seed, and after that again came a demonstration on fertilizing the soil, another on making a decent path from the gate to the door, with some shrubs planted for decoration.

At this stage "feeding-time" arrived, and from every corner baskets were produced. All the women had brought enough for themselves and their husbands and a little over, so there was no stint. Children also appeared on the scene bringing baskets, many of them carrying the little mugs they had been taught to make from old tins. They were inordinately proud of these! We lunched on cold chicken and excellent pumpkin pie, cake, and fruit. We noticed one old man sitting near us who was so delighted with his newly-set saw that he started trying its edge on a ladder, and he was so overjoyed with its efficiency that he had made quite a deep score before he thought of the ladder's feelings!

For our benefit, as we had to leave early, a programme of games which should have come later in the day, was taken after lunch. The teacher started by a few simple words about the importance of good healthy play as well as work, and then there was a men's race, in which they had to take off their boots and run in their socks, coming back to where their boots were, and picking out their own from the muddled heap into which they had meantime been stirred, put them on and lace them up. When one saw the mixture of sand and boots one almost expected a protest, instead of which several who had stood by watching insisted on joining in too, and the whole-hearted fervor with which they entered into the search for their boots, and the breathless haste with which they laced them up, showed how thoroughly they enjoyed the fun. They were taught another excellent game of ball, which gave good exercise, much amusement, and a splendid opportunity of training them to lose a game gracefully. At the end they were asked not only to pass on all that they were learning day by day but to teach others these games, and to have a good lively half-hour of play every evening on their own farms.

We left feeling that it would have been worth coming hundreds of miles only to see that mass of eager dark faces in which a new joy of life and work was dawning with the coming of the knowledge brought to them by this wonderful "Moving School."

These descriptions indicate the variety of influences that are possible when the teaching force and equipment are ample. If this method is undertaken by the colonial governments in Africa or by the strong mission boards the activities may be as numerous as the needs of the African village require. The clustering of the Natives in villages is a real advantage for the application of the plan in Africa as against the widely distributed farm homes in America. It is to be hoped that the movable-school plan may be made possible through the cooperation of the colonial departments of agriculture, health, public works, and education with mission boards and possibly also with commercial concerns. It would be unfortunate, however, if the larger form of movable school should discourage the application of the principle in small movable schools possible to the institutions with only two teachers available for extension work. The success of the plan does not depend on the variety of undertakings but upon the skill of one or two itinerant teachers who will go out from the central school to the distant villages and teach by doing the simple elements of life needed by the men, women, and children.

4. The most important effort for the improvement of the rural community is known in America as the "farm-demonstration movement." The plan was originated by Dr. Seaman A. Knapp, a remarkable agricultural statesman, whose work was made possible through the financial aid and educational leadership of the General Education

Board. The economic value of the plan was made clear to the nation, and for some years past it has been adopted by the United States Government as one of its most important efforts in behalf of the farmers of America. The purpose of the movement is the increase of the productivity of the soil, undoubtedly the most important end in any country. The fundamental element in the plan is the principle that the most effective way of teaching good farming is to prevail upon one farmer in every neighborhood to cultivate an acre of his land according to scientific methods of agriculture. The effect of such a plan has been that the farmer with the demonstration acre extends the plan to the remainder of his farm and the neighboring farmers soon follow his example. It has been shown that such an experimental plat is much more effective than the distribution of printed matter or even explanations by traveling lecturers. The economic and educational significance of the farm-demonstration movement is now gradully becoming understood. Communities have lifted themselves out of poverty. Schools and churches and roads have been built. The general average of community welfare has been elevated in many rural districts. School men have been impressed with the value of actual demonstration in instruction and the schools are requiring that pupils shall "learn by doing." The details of the plan have been vividly presented by B. D. Gibson in the *International Review of Missions* for July, 1921:

> The agent first locates the strategic points in his district, then makes inquiries in these places and finds out in each a man who is approachable, open to new ideas, who enjoys a certain standing among his fellows and whose land is accessible to a large number of the neighbors. He talks to this man and persuades him to try the experiment of cultivating a patch of his land on new methods. This farmer is called a "demonstrator." The agent then visits him once a month and the demonstrator cultivates his plot under the agent's close direction. The surrounding farmers come to the field and meet the agent when he comes. Some give in their names as willing to experiment also and they are enrolled as "cooperators." They watch the experiment and when they see the increased yield under new methods they begin to think there must be something in it after all. The agent drives home the lessons by getting statistical returns of the yield and profits from farms run on the ordinary methods, compares them with the figures received from the demonstrator's plats, and sets out a statement which appeals to the most conservative.

5. Closely connected with the farm-demonstration movement is that known as the "home-demonstration movement." The purpose is to enlist the interest of the women and the girls in all that pertains to the economic and social welfare of the home and the community. The plan has been very successful in the inculcation of sound ideas of sanitation, thrift, and morality. The essential features of the movement are given in the following quotation from the article referred to above:

> At first there were only men agents, but it was not long before it was realized that the rural problems could not be solved without the women, that it was no use showing the farmer how to make more money from his crops if his wife did not know how to improve the standard of living at home and benefit from the extra money. The women agents are chiefly concerned with all that affects the home. There has thus been developed a second branch of the rural extension work, namely, home demonstration. As the men are engaged in showing the farmer how to grow more and better corn, the women agents are showing his wife how to cook it better, how to balance meals and vary dishes. The home garden usually falls into the woman's province and the woman agent gives hints as to how it can be made to yield food all the year round and how the vegetables can be preserved for seasons when they are scarce. These home-demonstration agents are mostly women who have been teachers and who have taken a short special-training course in addition to their teacher training. The organization corresponds exactly to that of the men, namely, state agents with county

agents under them, and they work in the closest cooperation with them under the state extension work director.

The woman agent brings new ideas for labor-saving and money-saving—simple suggestions for making out of the common materials that abound on every farm some of the necessaries that would otherwise have to be bought at much expense and trouble from the distant town, and even some of the comforts which would otherwise be unknown. She holds demonstrations at the home of one of the farmers, and the neighbors come bringing their share of the necessary materials so that each may make the experiment for herself and prove its value. Occasions often arise also which enable the agent to give suggestions as to the general care of the home, ventilation, and care of the sick. She also organizes poultry clubs for women and girls, the members reporting at each meeting the success of their work, the number of eggs, and the number of chickens raised.

6. To complete the circle of the rural family, the schools and the government have combined to encourage the organizations of farm-makers' clubs for the boys. These clubs are divided into two classes, those that are concerned with the growing of crops and those that have to do with the raising of livestock. The crop clubs include the staple articles of production in the neighborhood. The livestock clubs give special attention to the small animals that can easily be maintained by farmers of small means. The application of this plan in the neighborhood of Tuskegee Institute is well described in the following paragraph from the article already quoted:

There are boys' pig and corn clubs organized under the supervision of a state club agent for Negro boys. These clubs are carried on by the men county agents with the assistance of the rural school teacher and in holiday time of a local leader. Each boy gets his father to let him have a little pig or a small plot of ground or both. The boy is then responsible for the purchase of food and seed and for the subsequent welfare of his pig or corn plot. He keeps a record of all transactions, and the final profit goes into his own pocket. Prizes are often given for the finest pig and the largest number of bushels of corn per acre. Last summer the Alabama agents were asked to pick out the brightest boys and girls in their clubs and bring them up to Tuskegee for ten days for a short course of agricultural instruction. Ninety-five came and for those ten days were part of the institution. The impression was profound and a large number stayed on as regular students. They had many of them come up from the backwoods and had heard very little before of Tuskegee, and its work and ideals.

7. In connection with the activities above described it is urged that provision be made for the religious life of the rural community. Such schools as Tuskegee and other institutions concerned with the welfare of the American Negro recognize fully the importance of religion as a fundamental force in such movements as the movable school, farm and home demonstration, and rural clubs. The missions in Africa will, of course, make religion the most vital part of their plans. The important consideration in organizing the economic, social, and educational movements recommended is that they shall be made to contribute directly to the religious life of the rural community. In the most successful of these activities in America the religious leader of the community is always an essential factor. Schools and clubs work with religious organizations and contribute to their influence for the spiritual growth of the Native village.

Though village conditions in Africa differ in many respects from those in America where these activities have had great influence for the improvement of rural life, the resemblances are sufficiently numerous and real to warrant the belief that the plans above described may be adapted to colonial conditions in Africa. Some observers who know Africa and who have visited certain sections of the American states where the

Negroes form a large proportion of the population have maintained that the conditions are strikingly similar. This is notably true of St. Helena Island off the coast of South Carolina, where the population is composed of 6,000 Negroes and only 50 white people. The belief in the possibilities of these plans for Africa is further supported by numerous activities which missions and governments have already begun in some of the colonies.

Urban Community Education

Though conventional school curricula are largely based upon the demands of urban life and commercial activities, there is ample need for adapting the school work to the daily life of the urban groups. The various reforms urged on behalf of the city schools of Europe and America are evidence of dissatisfaction with the curricula and influence of the present school systems. The demands for change have come from those who are conscious of the dangers to health and morals arising from the congestion of population, of the discontent created by the group who enter "blind-alley occupations" and are therefore not prepared to share effectively in the industries of the city, and of many other perplexities that are peculiar to the ever-increasing masses of the cities.

Fortunately the urban groups of Africa are comparatively few in number. They are, however, of real significance in the life of every colony. As the commercial and political headquarters they exert a wide and vital influence upon the interior peoples. The Education Commission was warned by the thoughtful leaders of both the Natives and the Europeans that the urban groups must be helpfully educated or they would become the "poison centers" of every political area in Africa. The effective application of the recommendations for the education of the individual will undoubtedly result in many improvements of the curricula now prevailing in too many of the schools visited in the coast and interior towns and cities. Recent developments in the cities of Europe and America offer suggestions of considerable value to those responsible for the education and training in African towns and cities. The more important of these are:

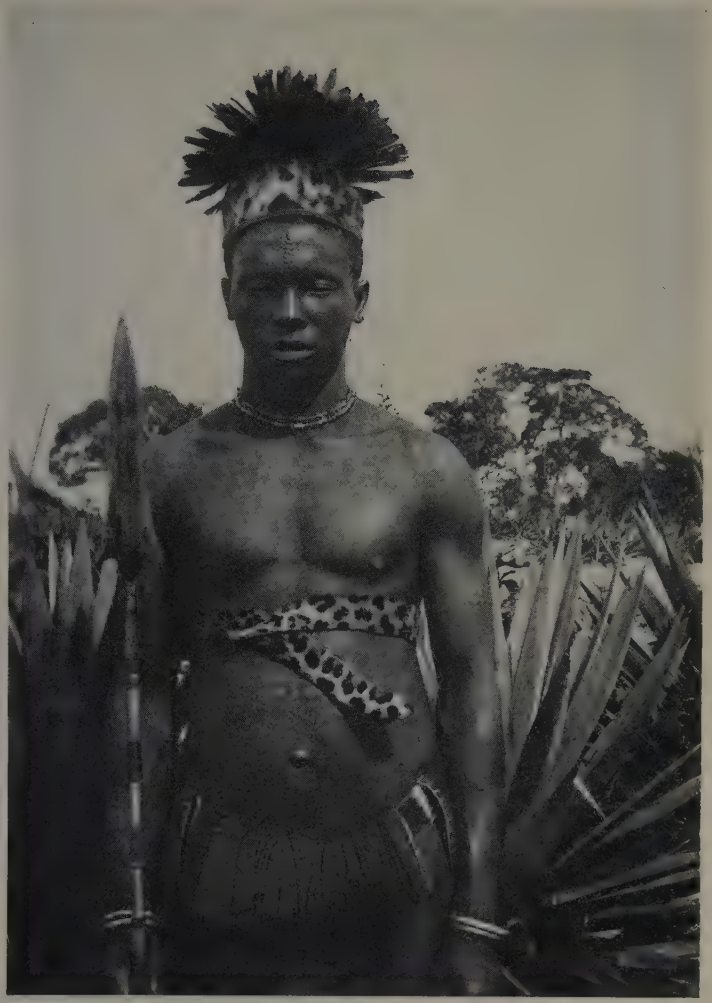
1. The school curriculum, at present based so largely upon tradition and the demands of special classes in large cities in Europe, should provide increasingly for the immediate needs of the urban groups in African towns. The possibilities of the African city should first of all be imparted to the African youth. Every subject in the curriculum should as far as possible help the youth to realize the responsibility of political and commercial centers of population to the interior tribes. They should further be led to understand that the ultimate success of their cities really depends upon the sound development of the interior areas. It should not be possible for a pupil to complete his education without a real appreciation of such urban problems as housing, municipal sanitation, recreation, vocational opportunities.

2. The school building and equipment should be used not only throughout the short day sessions, but for continuing the education of those who work in the day and are free only in the evening hours for instruction and recreation. The teacher should be trained so that he may be a "social worker" acquainted with the home from which

the pupils have come and aware of the opportunities for which the pupil must be prepared. Thus will the urban schools of Africa share the functions of the progressive urban schools of Europe and America. Emphatic warning must however be given to those who are responsible for the policies of the urban schools that the recognition of these vital responsibilities of the teacher and of the school requires an increase in staff as well as in equipment.

3. Of the various European and American activities concerned with the improvement of the people living in towns and cities, possibly the most urgent for African towns are those that relate to housing and home life. It is evident that primitive peoples coming to the cities and towns of Africa are subjected to severe strains of adjustment as they endeavor to change from the simple conditions of kraal and village to the crowded streets and houses of urban areas. The wretched conditions of life observed in many West Coast and South African towns are emphatic evidences of the need for active plans for the improvement of housing as well as for the training of Native people in the care of the home. Good beginnings were observed in Durban, Johannesburg, and a few other places. The Durban Hostel for Native Girls and Women and the Helping Hand Club for Native Girls are excellent illustrations of efforts in this direction. Hostel and housing provisions for Natives in Durban and Bloemfontein are types of municipal provision that should be considered by every African city. The religious and educational work of missions and governments cannot succeed until it includes plans for the systematic improvement of the home life of the Native groups. The neglect of these groups will inevitably result in the formation of ghettos, breeding disease and immorality not only for the contamination of the city, but for the degradation of interior Native areas. Possibly the most helpful influence for the correction of the internal conditions of the home is the maintenance of well-trained visiting nurses who are capable of giving first-aid and of teaching methods of sanitation and general care of the home. Such a visitor would help the girls and the mothers in dealing with the puzzling questions of their life. They could offer many suggestions as to the use of the limited wage and teach many helpful lessons with regard to the care of the children. They might possibly follow the example of American and European cities in bringing together groups of women and girls to learn the simple but vital lessons of home life in ways resembling those of the movable schools in the rural areas.

4. A second responsibility of the urban community is provision for helpful and healthful recreation. The change from the open-air amusements of tribal life to the temptations and irritations of town crowds is fraught with many and serious dangers to the morals and morale of the Native groups. The large expenditures of money and the increasing consideration given to the public amusements in the municipalities of Europe and America point to a similar need in African cities. Provisions of this character are fairly well supplied for the white groups in some of the cities, but there is very little provision for the Natives. The comparatively short hours of labor possible in tropical climate leave long periods of time for idleness. Even the Native clerks whose education and income make possible the organization of some forms of recreation on their own initiative have as yet drifted on without aid or suggestion as to methods for



A Warrior from the Congo

Native Girl from the Katanga

AFRICAN TYPES

A BIT OF AFRICAN NATIVE LIFE

the effective use of leisure time. The primitive masses are helpless to plan recreation under the strange conditions to which they have drifted or been brought by commercial or industrial arrangements. The results are frequently most lamentable and even tragic. A few beginnings have been made to correct these conditions and to provide the necessary recreation. Possibly the best examples of these beginnings are those conducted by the religious and social agencies of Johannesburg. These include the Bantu Men's Social Center, the cinematograph in mining compounds, and other forms of helpful amusement for Native people. Durban is also experimenting with different forms of control and encouragement of places where people meet for recreation and refreshment. The subject deserves the best thought of those who are concerned with the direction of Native life in African cities.

5. The crowding of primitive people with very little industrial skill and unaccustomed to the continued labor required in urban occupations has been very detrimental to the health and morals of Native groups. Some industrial concerns have been compelled to give thought to the needs of their laborers. These efforts are negligible, however, both in quantity and quality. They can scarcely be called beginnings. It is imperative that government, commercial and industrial concerns, and missions shall unite in the formulation and maintenance of plans for the care and training of the Native workers. It should not be difficult to organize part-time classes and night schools for the training of laborers in the occupations required by industrial and commercial activities. Organizations resembling European employment bureaus should be provided to assist Native men and women to find suitable occupations and to advise them. Such organizations could offer advice and even protection wherever it was needed. In its best forms the system of Native passes required by some of the South African provinces is an effort to serve some of the purposes of the employment bureau. The mismanagement of the system in so many instances has developed strong antipathy to this form of control, however. It is believed that the employment bureau managed wisely and with the active cooperation of Native leadership would be welcomed by the Native people as a sound effort to improve present conditions of labor and to fit them for advancement to positions for which they are prepared by experience and training.

6. No phase of Native life in urban areas requires more serious consideration than the provision for religious instruction and guidance. Some of the missions have made extensive provision of churches and Sunday Schools. This is notably true in cities and towns of the West Coast. The work of the missions could undoubtedly be greatly strengthened by the adoption of methods similar to those now so successfully carried on by Young Men's Christian Associations and Young Women's Christian Associations in Europe and America.

Chapter III

ORGANIZATION AND SUPERVISION

The educational and religious responsibilities of missions and governments require the most effective form of organization and supervision. Probably the greatest losses in mission work are the direct result of the failure to organize and supervise activities. This applies especially to the outstations. It was natural for the missionaries in the early days, impelled by an overwhelming desire to help the primitive masses all about them, to plunge into their great field without adequate thought of organization and supervision. The objective was so clear in their minds as to blind them to the necessity for any plans to carry on the work as the influence of the mission extended over increasing numbers of Native villages. "Occupying the field" has been the guiding thought of a very large number of missionaries in every part of the world.

The religious fervor which dominated the life of those willing to undertake work in Africa tended too often to exclude the deliberative attitudes required in the formation of wise plans and directive measures.

Many remarkable results have been achieved even without any regard for the principles of sound administration. Devoted men and women have penetrated the wilderness, endured the hardships, and established the influence of friendship and human interest among thousands of Native people whose habits of life ranged from the lowest forms of cannibalism to the higher forms of primitive society. All credit must be given to those earnest representatives of civilization and Christianity for their willingness to sacrifice themselves in order that they might carry the lessons of health, industry, and Christian ideals to the uncivilized people of the great African continent. They were the pioneers of civilization and the first preachers of the vital messages of Christianity. They had the strong elements and sometimes the weak elements of pioneers. They were not afraid of the unknown, they often attempted what appeared to be the impossible, and they often succeeded remarkably when all indications pointed to failure. But like pioneers they were often prodigal of their own resources and even of their own lives. They believed in planting the seeds of civilization and righteousness, but many of them did not realize the necessity for cultivation of the plant. They were afire with the yearning for the souls of men and they were eager to press on from one field to the next so that the seeds might be planted in the minds and hearts of the thousands or even the millions of primitive people whom they saw enslaved by superstition and ignorance. It is little wonder that this eager interest of the missionaries became a controlling passion when the Native people came pleading to them for comfort and guidance. Often the urgency of the call was emphasized by the approach of other forces menacing the future influence of education and Christian religion. Thus has it happened that the phrase "occupying the field for Christianity" has sometimes become the shibboleth of

missionaries, urging them on to new fields to the disregard of the people for whose educational and religious welfare they were already responsible.

With full appreciation of the heroic services rendered by the missionaries of Africa, it must be urged that those who disregard the value of organization and supervision are neglecting two of the elements most essential to the success of their efforts. While this neglect may be overlooked in the pioneer work of early missionaries, it should not be tolerated in this day when even casual observation of mission work in any part of the world shows clearly the wastefulness of non-organized and unsupervised activities in home and foreign missions. Almost every colony visited by the Education Commission furnished examples of the value of organization and supervision and the serious ineffectiveness and sometimes tragic losses of the extensive and haphazard missions whose chief object was the "occupation of the field" with little or no provision for the cultivation of the character of the people and the formation of a system for the continuation of the interest awakened. Even the brief records of mission and government activities in the colonial chapters of this Report present several striking contrasts between the two policies under consideration.

In one colony visited two mission societies began their work about a hundred years ago under conditions that were in many respects similar. One society proceeded according to the principles of sound administration. As the schools and churches multiplied they decided upon a central institution in which Native workers were to be trained for the whole system. Middle schools with boarding departments were designated for the training of pupils who showed capacity for advancement and local schools were increased as the staff of European and Native workers became available and money and plant were adequate to the needs of new work. Consideration was given also to the general conditions of the Native villages and plans were made and executed whose purposes were the development of such hygienic, economic, and community conditions as would contribute to the general welfare of the Native groups where churches and schools were located. These varied phases of the system were under the constant supervision of a corps of Europeans with Native assistants who gave direction, guidance, and encouragement whenever it was necessary. The results have been very remarkable. After a hundred years of service the mission now knows with a good deal of certainty the number of people who have responded to its efforts, and the nature of the changes that have been wrought in the life of the individuals and of the community. Colonial governments and missions are now looking with increasing admiration to the methods and results of this mission. They are regarded as offering the type of work that should be duplicated by every agency concerned with the religious welfare of the Native people.

The other mission in the same colony has been equally devoted to the welfare of the Native people and the colony. Its workers have doubtless made equal sacrifices in their endeavors to take the benefits of civilization and the great truths of Christianity to the people. They have also established one central institution that has instructed and inspired many Native pupils to a life of service. They do not seem, however, to have extended their influence according to a plan. They have

rather depended upon the instruction and inspiration given to individual students who have gone out from their central school. Theoretically there is considerable to be said in defense of the faith in the strength and wisdom of those whom they have trained, and the mission and the Native workers have undoubtedly achieved many excellent results. There are, nevertheless, a number of evidences indicating the larger and more permanent influence that might have been achieved had the mission made better use of the principles of organization and supervision. Among these evidences are the lack of a well-defined system of middle schools to assemble the promising pupils of the lower standards; the failure to promote the community activities necessary to the success of the schools; the absence of adequate supervision essential for the effective correlation of the system and for the encouragement of Native teachers working alone in the outstations. The mission workers are not able to give a satisfactory statement either of the numerical extent of their work or of the character of the influence they have exerted. Neither the government nor missions are looking to this mission for guidance as to methods. There is a feeling of uncertainty on the part of the mission itself, and the government is perplexed as to the status which it should assign to the schools and its products in the future development of the colony. It is certain that the present condition of the mission would have been much more satisfactory if the society could have insisted upon the adoption of sound principles of administration. The heroic services of the early missionaries, the contributions of the home society, and the labors of Native converts would have been more adequately rewarded and the influence of civilization and Christianity would have been more effectively established in the areas assigned to the mission.

The records of two other missions in another colony present a contrast in some respects parallel to those already described, but in other respects sufficiently different to warrant description. These two missions also began their work about the same time, some forty years ago. One mission has shown increasing regard for plan, order, and "cultivation of the field." The results are manifested in a system of schools whose pupils are regularly promoted from the outschools to the mission station of each area and finally to the central school in which Native teachers and religious workers are trained. There is a definite recognition of the importance of supervision and every effort is made to give guidance and encouragement to the Native workers wherever they are located. The European and the Native force realize the value of the organization and supervision, and cooperate heartily to make them effective. The influence of the mission is seen in every phase of Native life. Villages have been transformed so that even the Native houses reflect the teachings of the mission. There is a permanency, reality, and thoroughness in the changes wrought that prove conclusively the value of the methods used.

The early period of the other mission was largely dominated by the methods of the so-called "faith missions." Here the idea was to send out missionaries to work out their own methods, having faith in the final outcome. There was practically no organization except that required to place the missionaries at the port

of entry. Each person was very largely a law unto himself. They were compelled to find even a large part of their own maintenance from the resources of the country. Naturally the missionaries attracted by such a plan would be of rather emotional type. Without general plan and with but little deliberation on the part of each individual missionary, the work proceeded for a number of years. Many useful results were achieved, but they were accomplished with great suffering and loss of life. Within the past few years the mission has been under the direction of a home board which is gradually endeavoring to develop a system of management. In comparison with the remarkable results of the neighboring mission above described, the results of this mission are clearly not commensurate with the heroic efforts made. Fortunately the wisdom and the liberal support of the home board now give promise of better results in the future.

The type of organization and supervision prevailing among the missions in still another African colony suggests certain features which should be avoided. Practically all the missions of this colony maintain separate stations that are largely independent of one another. The stations are in the main fairly well organized and carefully supervised in their internal activities by European missionaries. Each station has a varying number of outstations for which it is responsible. The system of education provided by this arrangement begins with the very limited training offered to the African youth in what are properly described as "bush schools." The training offered in these schools consists of the merest rudiments—reading, taught very ineffectively, a crude form of writing, and usually not more than addition and subtraction in arithmetic. The majority of the teachers rarely have more than the equivalent of three American grades or two English standards. These schools are attended most irregularly for two or three years. The more ambitious pupils are then transferred to the mission station, where they are instructed in subjects equivalent to those of the fourth American grade or the third English standard. In addition to the classroom instruction they assist in the general work of the station and attend religious services. Until very recently all of the societies maintained the stations at the same educational level. There was no arrangement whereby a pupil who had completed the bush school and the station school could receive advanced training. There has been a dead level of training and that entirely too low to provide Native leadership worthy the name for either educational or religious work. Mission societies seek to justify this procedure on the ground that many of the stations represent different tribes and languages. Some consideration must be given to this claim. Even casual observation, however, proves clearly that these missions are seriously mistaken in their failure to classify their work so that most of the stations shall be devoted to what may be called the middle grades or standards with one central station ordering its work for the advanced training of the pupils who have the qualifications for such training.

In the colony under consideration there is still active discussion of the relative merits of extensive and intensive methods of educational and religious work. The supporters of the extensive method, impressed by the thousands of primitive peoples

all about them, are urging "the occupation of the field" almost to the neglect of training and development. Those who believe in more intensive methods are realizing the instability of superficial influences and demanding better training of at least a few selected Natives who can assist in the vital responsibilities of guidance and supervision. So completely are some of the supporters of the extensive methods devoted to their beliefs that they not only disregard the provision for the advancement of selected pupils to higher standards, but they also neglect the supervision of the meagerly trained Native teachers who are therefore left to struggle on against overwhelming temptations and difficulties. Such emotional devotion to the ideal of "occupying the field" seems clearly to be contrary to the best experience of missions in other parts of Africa. The outstanding appeal for the limitation of influence to Native groups who can really be instructed in civilization and Christianity is that of the life and work of Jesus Christ, who entrusted His Gospel to twelve men when the whole world was yet to be won. Fortunately there are definite plans now being urged by the leading societies of the colony whereby supervision will be made more effective, and central schools will be selected in which the plan of work will provide advanced training adapted to the needs of Native men and women who are to become teachers and religious workers.

The illustrations given above are all in the village and rural areas of the colonies. With the multiplication of towns and cities in different parts of Africa the types of educational organization and supervision that have arisen are in many essential respects very different from those in the rural areas. Here the offenses against the sound principles of organization have been those of concentration and duplication of schools by several mission societies. In one colony visited the concentration and duplication in the urban center of the colony were carried on to such an extent as to neglect the great interior areas. Practically all the stronger schools of the larger denominations have been concentrated in the political and economic capital of the colony. Only one of the larger mission societies seems to take a serious interest in the large interior areas where the overwhelming proportion of the Native people live. All this is evidently in striking contrast with the systems in the other colonies. The fundamental defects of the organization in the urban areas are usually the result of a disregard of the work of other societies and indifference to the educational needs of the interior villages. These defects were observed in a number of coast cities. There are indications that the mistake is likely to be repeated in other cities as the mission boards and the government turn their attention to the educational need of the urban centers.

In order that both government and mission societies may avoid the errors of unsound organization and inadequate supervision, it seems clear that all who are concerned in the advancement of education should agree so far as possible on plans of organization and supervision so that all may cooperate in the development of educational systems whether they are in the rural villages or urban areas of Africa. Such plans have been formulated on the basis of the best available experience of African missions and governments, and are herewith presented as suggestions for

educational administrators. The outstanding examples of successful organization and supervision were observed in the activities of the Scottish Mission in the region of Calabar, Nigeria; the Basel Missions, now under the control of the Scottish Missions of the Gold Coast; and the cooperative systems of missions and government of Natal, South Africa. Many suggestions have also been adopted from the American schools and activities for the Negroes in the United States. The more notable of the American organizations are those of the Jeanes Fund supervisory teachers, the Rosenwald schools, the county training schools, established by the Slater Fund, and Hampton and Tuskegee Institutes.

EDUCATIONAL ORGANIZATION

The type of organization must be determined by the educational ends to be attained and by the economic, social, and educational conditions of the area where the school system is located. The educational ends may be classified as follows:

1. The training of the masses of the people.
2. The education of Native leadership.
3. The educational preparation of those who must pass the conventional tests required by professional schools.

There are two main conditions under which educational systems are being developed, namely:

1. Areas in which missions are working alone among thousands of primitive people living in villages with no schools or other civilizing influences.
2. Areas in which missions are working in cooperation with the government or other missions where schools have been established.

In presenting plans of organization it is the thought that educational administrators will select such parts of the plan as the conditions require. The defects of present organizations can usually be traced to a disregard of one or more of the educational ends to be attained or to a failure to realize the conditions under which the work is undertaken.

Elementary Schools

The basic schools of any system of education are necessarily those of elementary grade. Without provision for the extension of schools for the masses of the people education fails to influence the colony as a whole. The two problems confronting those who are responsible for the elementary schools are first, the type of training to be given, and second the method of multiplying these schools so that their educational influence may extend to all the children of school age. The chapter on educational adaptations presents the elements to be considered in determining the content and methods of the elementary school. The elements requiring special consideration in these schools are the essentials represented by the three R's, knowledge and habits necessary to health, interest in the soil and in Native handicrafts, helpful recreation,

character, and spiritual development. The Native language should have a large place in all the activities of the school, and wherever possible it should be the language of instruction for the lower grades. Every effort should be made to include girls as well as boys in the schools. It is evident that the problem of extending education to primitive masses distributed over extended and undeveloped country is one of very great difficulty. Practical experience in dealing with the problem has resulted in a division of elementary standards or grades into two types of schools, namely, the local day school and the middle school—the latter usually with boarding facilities, but sometimes entirely composed of day pupils.

Local Day School

The local day school is usually housed in a one-room structure very simple and even crude in construction. In the more effective systems this local school provides instruction equivalent to three English standards or about four American grades. The teacher in a school receiving government aid must have completed a training course equal to about eleven or twelve years of education. A comparatively small proportion of the local schools in Africa have attained to these standards of instruction or teacher qualifications. The majority of the teachers have not had more than the equivalent of three or four years of schooling. Sometimes they seem to be but little above the standards of the primitive people whose children they are teaching. The children attend these poorer schools with great irregularity; often, indeed, the hours of instruction are limited to an hour or two in the early morning and an hour for a few stragglers in the late afternoon. Under such conditions the problem of the superintendent of education is to determine whether to discontinue these crude efforts until adequate funds and teaching force are available to organize a local school with three standards well taught, or to adopt a middle course requiring an improvement of teachers, methods, and equipment without insisting upon conformity to the recognized standards of the ideal system. The best experience of Africa and America points decidedly to the latter course. To defer the extension of elementary education to the masses of the people until an ideal system can be provided is clearly detrimental to the best interests of the people and the colony. It is equally certain that the extension of schools without any regard for standards is wasteful of money and effort. It is therefore urged that government and missions decide upon standards that provide for an improvement of the ineffective conditions without requiring the ideal standards. In adopting such a course it is exceedingly important that every influence tend to stimulate the teachers to prepare themselves for the better standards so that the recognition of the low standards may be discontinued as soon as possible.

The success of this plan will depend very largely on the quality and extent of the supervision provided for the schools during the probationary period. Reference will be made elsewhere to the place of the "county training school" in providing the teachers required for this temporary arrangement. The ideal type of local school is illustrated in the American system by what is known as the Rosenwald

school, to be described in another chapter. The equipment and activities of this type of school are related to the needs of both the pupil and community.

Middle School

The middle school in the better systems of education includes Standard IV through Standard VII, equivalent to Grade V through Grade IX of the American system. As a rule these schools are boarding institutions. Most of them are for boys. They are usually at the mission station under the charge of European or American missionaries. The student body is composed of students who have been promoted from the local schools. At these institutions the educational influences include not only the schoolroom activities but contact with the European missionaries in the ordinary tasks of the institution and in the religious life of the group. In very few parts of Africa does the school system proceed beyond the mission station of this character. Probably not more than a fourth provide training through Standard VII. The large majority of them scarcely complete Standard IV. Accordingly most of the missions depend upon these middle schools for the training of teachers and religious workers to carry on their work in the outstations and the villages. A negligible number of these stations offer special instruction in mechanical trades. Knowledge of agriculture and Native handicrafts usually depends upon the training incidental to the food needs and the repairs and building of the plant. These institutions are the power stations for the instruction, guidance, and inspiration of the religious workers for the country about them. In many instances they are responsible for large areas and great groups of people. Practically all of the stations assemble the outstation teachers at regular periods for some kind of instruction. One or more of the mission workers are assigned to the task of going as itinerant workers among the outposts. It is probable that the middle schools or mission stations are the most interesting and effective institutions in Africa. The defect in most of them, however, is the almost exclusive emphasis on training directed to literary and clerical pursuits. The curricula of the schools reflect very little interest in preparing the youth for the great economic and social needs of the country. The pupils are not educated to assist in the agricultural and industrial development of the colony, and often they do not realize their responsibilities for the improvement of the sanitary and social conditions of the Native villages.

The effective organization of the middle-school type is probably the next important task in the development of school systems in Africa. The essentials of such a type have been outlined in the chapter on educational adaptations. Every activity must be related to the needs of the pupils, and the institution as a whole must be conscious of its community responsibilities. The American type known as the county training school suggests many of the educational features required in the African middle school. Most of the county training schools begin their existence as elementary institutions. During the early period the upper grade includes some training in teaching. Emphasis is placed upon the thorough teaching of the three R's, and provision is made for instruction in gardening and handicrafts equal in

dignity and sincerity to that in book subjects. As the level of education is raised in the community higher grades or standards are added. Until the new standards are provided the qualified pupils are promoted to more advanced institutions. In colonies where coeducation has not yet been adopted it will be necessary to provide middle schools for girls. These institutions should have the same general provisions as those for the boys, with special emphasis on the educational activities related to the home.

Another type of middle school now proposed in some of the colonies has for its purpose the training of mechanical workers and farmers so that the Native youth may be ready to earn an honest livelihood and share in the task of developing the resources of the colony. This type is represented by the junior trade schools now being established by Governor Guggisberg in the Gold Coast. While the training is distinctly vocational in purpose, the schools provide for literary education and character development. It is probable that this type of training could be combined with that given in the reorganized middle school proposed in the above paragraph.

Secondary Schools

It is generally agreed that the successful development of elementary education depends increasingly upon the organization of secondary schools whose activities are related to the life of the people. While the simple elements of teacher training may be included in the upper elementary grades, an adequate supply of trained teachers and religious workers depends upon secondary education. The responsibilities of education and religion are too great to be permanently entrusted to those whose minds and characters have not been moulded by the standards of the secondary school. With the extension of schools and churches over large areas it is essential that the European workers shall be assisted by Natives whose education and character represent a broader training than that of the elementary standards. It is also necessary that the Native leadership in the agricultural and industrial development of Africa shall have profited by the knowledge and training of the secondary schools. In addition there are the conventional demands of professional schools in Europe requiring a study of certain secondary subjects for admission. Secondary education must therefore be organized to meet these varied demands, first, for those who are to be teachers and religious workers, second, for those who are to specialize in agricultural and industrial education, and third, for those who are preparing to enter professional schools of medicine, law, or theology. It is not strange that only a few school systems in Africa have made provision for secondary schools. Missions and governments have been overwhelmed with the task of introducing education to great masses of primitive people. The few secondary schools already organized represent three types. One has for its purpose the training of teachers and religious workers. This type is illustrated in the Scottish Mission at Calabar, the Basel Mission on the Gold Coast, and the Natal schools for the training of teachers. The second type is illustrated by some of the grammar schools of Freetown and Lagos, where the emphasis is strongly on the classics and preparation for the Oxford and Cambridge matricu-

lations. The third type is the Government Technical School at Accra, Gold Coast, and the trade courses of the Hope-Waddell Institution at Calabar. As yet these technical schools do not require the completion of the elementary standards. They do, however, require the pupils to specialize in mechanical pursuits and gradually they will probably be advanced to secondary grade.

The first responsibility of educational administrators in Africa is definitely to determine that every school system shall include one or more secondary schools. If the schools maintained by one mission society are not sufficiently numerous or advanced to warrant the organization of an institution of secondary grade, it will of course be necessary to combine with other mission boards or the government so that the pupils may have the benefit of secondary education. The educational and religious work of a number of missionary societies is at present hampered by their inability to provide secondary education or their failure to cooperate with other societies in the maintenance of a secondary school. The second task is to determine the type of secondary school they shall select for their system. In some systems the secondary school includes general education; vocational training for teaching, religious work, mechanical and agricultural pursuits; and preparation for university and professional schools in Europe and America. In other systems separate institutions are maintained for each of the various vocations. There are numerous precedents for both methods. The well-known American institutions at Hampton and Tuskegee represent the combination of these various ends in one institution. African schools like Lovedale and Amanzimtoti in South Africa, and Hope-Waddell in Calabar, represent the combination of some of these educational ends. The type of organization maintained in most of the mission middle schools seems clearly to tend in the same direction. Such institutions as the Government Agricultural School at Tsolo, South Africa, and the Government Technical and Teacher-Training Schools at Accra, Gold Coast, are of the specialized type. It is interesting to note that the old conception of secondary education as exclusively of the academic character has now been changed so that it includes the varied and fundamental types of training required by those who are to deal directly with social conditions. The best experience in Africa and America points to the following conclusions regarding secondary schools:

1. Secondary schools maintained by missions should as a rule combine the varied ends. The education of religious workers and teachers is evidently their first responsibility. The training of industrial and agricultural leaders is the second, and the preparation of pupils in the conventional subjects required by the European universities is the third.

2. It is possible for the government secondary schools to specialize on any one of the educational aims. In some instances it may be desirable to do so. There are, however, advantages even for the government in the combination of two or more of these various ends in one school.

3. With the advancement of education in Africa school administrators will in the course of time be confronted with the problem of dividing the twelve years of

education preliminary to the college into eight years of elementary and four years of secondary work or six years of elementary and six years of secondary instruction. In advanced systems like those of South Africa, the problem is already at hand. Even though the educational activities in other colonies are in so many respects almost primitive, it is apparent that the present organization can more easily be adapted to the six-and-six plan than to the eight-and-four plan. The basis for this observation is in the belief that the local elementary school of three English standards—the equivalent of four or five American grades—should soon be developed to six years of elementary schooling, and that the middle school should be developed into a six-year secondary institution.

Colleges

In the colonies visited only two institutions were offering instruction in subjects of college grade. Fourah Bay College is described at length in the chapter on Sierra Leone. The educational emphasis is strongly classical, though efforts are now being made to introduce some science and relate the work to the life of the colony. The South African Native College in Cape Province is a new institution with a small number of students, only 10 per cent of whom are in college work. The plans of the institution contemplate departments of agriculture, medicine, domestic economy and art, and denominational seminaries for the preparation of religious leaders. These are probably the only institutions offering any type of collegiate training to Native Africans, with the exception of those reported in Egypt and the other Mediterranean colonies. Some advanced work of value is reported at Dakar. In the past many Native Africans have proceeded to Europe for college education. A number of these students have achieved distinction in medicine, law, theology, and engineering. It seems probable that for some years to come African colonies must depend upon Europe and America for university training. It must be recognized, however, that Africa should have its own colleges as soon as the elementary and secondary schools are able to supply a sufficient number of students to warrant the organization of colleges. The important considerations in determining the type and place of colleges may be summarized as follows:

1. The college in Africa should comply with the tests of adaptation to the needs of the people as now increasingly recognized by the progressive colleges and universities of the world. This involves better provision for science and social studies.

2. Provision should be made for the professional training of Natives in medicine, law, education, theology, and engineering, in one or two strategically located higher institutions.

3. In the collegiate provisions there must be consideration for the language of the colonizing nation and the Native peoples.

It may be of value to forecast the probable development of colleges in Africa according to the geographical and colonial divisions of the continent. On this basis it seems likely that the three British colonies in West Africa will combine to organize a college for all the students of collegiate grade whom they can prepare. In the con-

sideration of the claims of each colony for a cooperative institution it seems certain that the Gold Coast, midway between Sierra Leone and Nigeria, is the natural geographical center for such an institution. The quality of educational work in the Gold Coast, and especially the intimate relationship of coast Natives with the interior tribes, are guarantees of college activities related to the life of the people. Fourah Bay College in Sierra Leone naturally claims consideration because of its long record in college work. The institution may well be continued, with the changes in its curriculum proposed in the chapter on Sierra Leone, to train teachers and to prepare students for advanced work in British universities.

The second group of colonies forming a language unit are those under the control of France and Belgium, including French and Belgian Congo and the Cameroons. It is to be hoped that the educational authorities of these colonies will combine to found a school of collegiate grade at some point accessible to the students of this central part of Africa.

The third group of colonial areas visited were those of South Africa. Fortunately the authorities of this important area have already united to found the South African Native College at Fort Hare. It is probable that this institution will become available for the students from practically all the English-speaking parts of East Africa. There remain then only Portuguese East and West Africa. In view of the comparatively small population of these areas their advanced pupils should probably proceed to the institutions of South Africa where education has already made substantial progress.

EDUCATIONAL SUPERVISION

Adequate supervision of educational and religious work is probably the most certain guarantee of economy and effective results.* While it may seem an additional burden on mission and government teachers already overloaded, time will justify the extra expenditure of effort. The successful missions described in various parts of this Report have without exception made provision for supervision. Modern business and political organizations have long since discovered the necessity of supervision. If the agencies of war and commerce find it profitable to spend money and energy for a supervisory staff to achieve their physical ends, surely the agencies of education and religion must take advantage of their example to mould character and to achieve their spiritual purposes.

The importance of supervision in the mission field is greatly increased by the fact that mission work is scattered over wide areas and that it is necessary to use Natives of limited experience and inadequate education. There is considerable evidence of outpost teachers loitering away their time living on the prestige of their relationship to the European missionaries. It is hardly necessary to note how wasteful and unfair it has often been to send Natives who have but superficial knowledge of education and religion to change the life of their primitive communities without direction

*It is worth recording here that the China Education Mission and the India Commission both emphasize the necessity of adequate supervision. See "Christian Education in China" (Foreign Missions Conference of North America, New York City) and "Village Education in India" (Oxford University Press.)

and encouragement regularly received from the central station. Teachers of this type are compelled to withstand the subtle influences that root deep in the habits of their own life as well as in the customs and traditions of tribal authority. The temptations are sufficient to try even the European, whose character represents generations of training in conditions far removed from those of the primitive people to whom he ministers. It seems difficult to exaggerate the importance of making available regular and thoroughgoing direction, friendship, and spiritual inspiration from a central station to every worker, Native or European, living at the outpost schools.

The complete supervision of educational activities in a colony involves both the government and missions. The best form of supervision observed has been the result of cooperative relations between the colonial departments of education and the officers of the missions. In some colonies the missions are working in almost complete independence of the government. In one or two colonies the governments have passed regulations that hamper and discourage the missionaries. In these exceptional cases the government requires a very minute statement concerning the qualifications and duties of each mission worker before a school can be established. The unfortunate result of this regulation is to eliminate mission workers who are loyally rendering the colony an educational service which it cannot possibly supply through its own European population or financial resources. An even worse feature of these hampering regulations is the exclusion of the Native languages from the schools. This is clearly a denial of a fundamental right of Native peoples, especially when the Native dialects are excluded in order that a European language may become the sole means of instruction. Fortunately the tendency everywhere is toward cooperation of missions with government, both in supervision and organization of educational activities.

Government Board of Advice

In view of the large contribution made by mission societies to the education of Natives, it seems most important that the government arrange for the active cooperation of these boards in the supervision of schools. The Province of Natal in South Africa has solved this problem by appointing a board of advice. The following quotation from the Report of the Natal Native Affairs Commission, 1906–7, indicates a policy that could fittingly be adopted by all the African colonies and by all the provinces of South Africa.

> Not being financially able to erect even a fair number of central schools, the aid of the various missionary societies is indispensable for the continuance of the work of education, and having regard to the work already done and to their close and abiding connection with the cause, the formation of a small Board of Advice, upon which all the denominations might be directly or indirectly represented, is strongly recommended. This would be a graceful act of recognition of the services rendered by these societies in the cause of education for so many years, and be helpful in the settlement of general principles and broad rules for the guidance of the Education Department.

The composition and functions of such a board will require careful consideration. In the main the board's function should be that of advice. In matters pertaining

to the missionary schools it is evident that the officers of the missions should receive the greatest possible consideration from the government. The membership of the board should include representation from the government department of education and the larger missionary organizations. Wherever there are Natives capable of understanding educational problems there should be a representative of Native thought. It is also desirable that the board shall include members who represent agricultural, industrial, or commercial forces in the colony. Appeal has been made in Natal to include representatives of the teachers, so that their experiences may be considered in determining the educational policies for the province. The various suggestions as to membership indicate the possibility of creating a board that is too large to be effective. The vital point to be considered is the desirability of some regularly constituted committee to counsel with the government that all educational agencies may work harmoniously for the development of the Natives and the colony.

Supervision and Inspection

The English system of school inspection is universally known for its thoroughness. Its success in requiring accuracy in the conventional school activities has been notable. Other countries and especially America might well profit by adopting the good features of this system. There are, however, unfortunate elements in the system. These elements have been well described by Dr. C. T. Loram in his book on "The Education of the South African Native":

> Its inherent wrongness is that it puts teacher and inspector in a wrong relation to one another. There is a suspicion of espionage—especially when the so-called "surprise" visits are paid—which is hurtful to education. The objective of both teacher and inspector should be the same, and the inspector, from his superior training, experience, and knowledge, should take the attitude of friend and adviser, and not that of detective. The school conditions at an inspector's examination are not normal. Teachers and pupils are in an unnatural state of excitement; the inspector is hurried, and perhaps out of sorts. The Native, being more emotional than the European, suffers greatly from the tense atmosphere. The time at the inspector's disposal is all too short for anything like a thorough examination. The result is that the teacher's work for a year is often inadequately estimated in a few minutes.

Dr. Loram continues his discussion of the weakness of the inspection system in describing what he regards as an overzealous devotion to standards:

> The present inviolability of the "standards" must be broken into, if education is going to progress. They do not deserve the respect with which they are treated, since they are nothing more than a convenient device to enable us to carry on mass teaching. A standard represents the amount of work which the framers of the curriculum (in the case of Native schools, men not actually engaged in teaching) think can be accomplished by the average child within a certain period, generally a year. In each standard there will then be a number of children for whom the work is too much, or too difficult, and a number for whom it is too little or too easy. If all remain in the same standard for a year, the former will be overworked, the latter will waste valuable time.

A much more desirable type of school supervision and inspection is that indicated in the regulations proposed for the Orange Free State:

> The duty of the inspector is to test the efficiency of the school by an inquiry into the organization, the classification, and the methods of instruction pursued, and also into the progress made by the pupils

as evinced by their exercise and examination books and by the results of a general class examination. He will, however, if he deem it necessary, hold in greater detail an individual examination, in order to ascertain the conditions of any of the classes. He will be asked to report as to the thoroughness of the teaching, and as to the ability of the pupils to apply to practical purposes the knowledge acquired. He shall also satisfy himself that in the ordinary management of the school all reasonable care is taken to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and to impress upon them the importance of cheerful obedience to duty, of consideration and respect for others, and of honor and truthfulness in word and act.

The Scottish Mission and Basel Mission systems of supervision are more applicable to the conditions prevailing in most of the mission fields of Africa. In the Calabar District of Nigeria the Scottish Mission has divided its field into subdistricts with a central school and a European supervisor in each district. Each supervisor has charge of from 15 to 20 branch schools taught by Native men. Before the war the supervisors were all men. At present they are women of good training. The plan requires that each outstation school be visited once every four to six weeks, and that every Friday afternoon the Native teachers be assembled at the central school of the district for instruction in elementary subjects, teaching methods, and religion. The result of this effective supervision has been to make the system famous throughout West Africa among both government officials and missions. The Basel Mission in the Gold Coast was similarly divided into subdistricts with a central school from which European supervisors went out regularly to visit local day schools. During the war the Swiss and German missionaries were withdrawn and the mission was transferred to the Scottish Mission Society. The supervision of the local day schools was turned over almost entirely to the Native graduates of the Basel Mission system. These Natives had had about twelve years of education, including teacher training and the course for Native ministers, and were able to carry on the supervision with considerable success. It was interesting to note the regularity with which these Native supervisors visited the local schools. The week was divided so that a certain number of schools could be visited each day beginning early Monday morning and continuing well into the week, reserving the necessary time for preparation for the Sabbath. In both systems the supervisor keeps full records of his observations, but the most important feature of the school visitation is the friendly exchange between teacher and supervisor.

The Jeanes Fund system of supervisory teachers so effective for the improvement of rural Negro schools in America probably offers more suggestions for the type of supervision required than any other system known to the Commission. The Jeanes Fund is an endowment, made possible by a devoted Quaker woman, for the improvement of small rural schools for Negroes in the United States. The income of the Fund is expended to pay or to supplement the salary and expenses of supervising teachers who spend all of their time in working with the teachers of little schools distributed over wide areas of rural districts, often under very discouraging conditions. The problem originally confronting the officers of the Fund resembled that of the colonial officers of education and the missionaries who are responsible for the education of many primitive people widely scattered over large areas. The large

proportion of the American rural schools for Negroes were primitive in almost all respects. The buildings were mere shacks, the teachers untrained, and the school sessions not more than three or six months. The Jeanes Fund officers, with an income entirely inadequate to deal with the problem as a whole, decided to develop a type of supervisory help to encourage the gradual but certain improvement of the existing organization. At first the supervisory teacher was maintained entirely by the Fund. As the effectiveness of the plan was recognized the system was gradually adopted by the local school authorities and the supervisory teacher became a regular public employee. Usually the teacher was a Negro woman trained in one of the institutions like Hampton and Tuskegee where the school activities stress both the knowledge of books and the necessities of the home and the community in general. In order to make sure that the plan is thoroughly understood it seems desirable to enumerate the main features, which are as follows:

1. The supervising teachers are qualified to enter sympathetically into the problems of education in village or rural areas. They are thoroughly imbued with the conviction that school activities must be related to the life of the individual and the community. To be sure not all supervising teachers are equal in their appreciation of the essentials of educational adaptation as outlined in Chapter II of this Report, but they are prepared to persuade the teacher of the local school to direct the school activities toward the improvement of the individual and the community.

2. Probably the most important element in the methods of the supervisory teacher is to initiate the necessary educational changes by actual demonstration in cooperation with the teacher and pupils rather than by talks or memoranda. The method is distinctly "teaching by doing" on the part of the teacher. The spirit and method are essentially friendly and inspirational in dealing both with the local teacher and the pupils as well as the community.

3. The typical method of procedure requires a brief outline of the usual activities of the supervisory teacher in dealing with the school. The first contacts with the local school are with the activities actually under way at the time of the visit. These are usually the teaching of the three R's. The visiting teacher tactfully joins in the activities, gradually making changes in the classroom instruction. When friendly contacts have been made the teachers proceed as rapidly as circumstances warrant from one phase of school life to the other until all possible improvements have been realized. The first visit may be of very brief duration, not more than half a day, or it may continue for three or four or even six days, the duration of the visit depending entirely upon conditions at the school and the responsibilities of the supervisor for schools elsewhere. The influence of the supervising teacher extends from the teaching of the three R's to other activities of the school. The teacher is shown how to enrich the curriculum by the addition of simple instruction and practice in household activities for the girls and handicrafts for the boys. The theory and practice of gardening eventually obtain a rank equal to that of the three R's. Whenever possible these activities are taught in connection with a neighboring home so that they may be more real in their influence. The handicrafts are used for the

repairs and improvement of the school building and environment. Through repeated visits the supervisory teacher extends the influence of the school into the neighborhood so that the homes and the farms reflect the interest of teachers and pupils. Parents' leagues and boys' and girls' clubs are formed for the introduction of healthful recreation and the general improvement of the community. Church, school, home, and farm are thus united for the general welfare.

The Education Commission is emphatically of the opinion that this system of supervisory teachers could be introduced by colonial governments and mission societies for the supervision of the village schools in every part of Africa. The middle schools would be the natural home station for such teachers. They would go out for regular visitation among the outstation schools. Dr. C. T. Loram, well-known as an authority on Native education in South Africa, has said that in the appointment of such teachers lies the chief hope for the betterment of the Native schools in South Africa, and he might well have added that therein is the chief hope for Native schools in all of Africa.

General Administration

In addition to the organization of the school activities there are other important phases of administration that are frequently overlooked. The more important of these are, first, business management and financial accounts, second, records of teachers, pupils, and their activities, and third, the construction of buildings and the planning of grounds. The effective and economical administration of education requires that there shall be careful records kept of the financial resources, the equipment, and the personnel of the institutions. While there has probably been some waste through carelessness, some loss of efficiency from lack of proper records, and some defects in building and equipment, it is undoubtedly true that one of the greatest values of records would be to reveal the remarkable mission achievements that have been secured through small expenditures. Such an exhibit would in itself justify the maintenance of financial and student records. The civilized world needs to have a more definite comprehension of the services rendered by missionaries laboring in loneliness and in the face of many difficulties with astoundingly inadequate support from the home countries. But there are also direct advantages to the missionaries in the more effective management of their schools and churches. The Education Commission recommends that church boards assist their missions to formulate a system of financial accounts and student records and to give careful thought to the planning of their buildings and the general lay-out of their stations. Some excellent illustrations of these features of general administration have been observed. It is not possible to present recommendations concerning the details of administration. The following suggestions are offered, however, for the consideration of church boards and mission stations.

School Accounts

1. A system of accounts suited to the needs of the school should be installed and the books audited annually.

2. An inventory should be made showing the value and extent of land, buildings, and movable equipment.

3. An annual school budget should be prepared showing the details of probable income and estimated expenditure during the year for the various departments and activities of the institution, such as administration, instruction, maintenance of buildings and grounds, additions and improvements, travel and transportation, fuel, light, and water, supplies, equipment, and transactions with students and tradesmen. Where an institution is administered through departments, the budget should show the appropriations and expenditures for the various activities of each department. Such a budget will not only provide a means of controlling the expenditures during any year, but will also furnish accurate figures for comparison of similar expenditures from year to year.

4. The accounts should be arranged in accordance with the budget schedules and as far as possible should include an account for each item of the budget, as well as for interdepartmental transactions. It is of course to be understood that all the accounts should be kept in accordance with principles of double-entry bookkeeping in its most simple form.

Student Records

1. The student records should show the name, home address, place and date of birth and religious preference of the applicant; name, home address, and occupation of the parents; preparatory training of the pupil, including the names of the schools attended, and the length of time spent in each.

2. The record should show the progress of the pupil in the classroom, in general work, in health, and in character development. Some schools have found it profitable to record such character qualities as ability to comprehend instructions, promptness, courtesy, accuracy, personal appearance.

3. A system of recording the progress of ex-students has great value, not only as a measurement of what the school is doing but also as a directive influence in the life of the pupil wherever he may be. Such a system may be effected by endeavoring to obtain an annual communication from ex-students.

Buildings and Grounds

The following suggestions have been assembled from various sources dealing with buildings in Africa:

1. Careful consideration should be given to the altitude, prevailing wind, rainfall, drainage, water supply, the view, the fertility of the soil, proximity to Native populations, and the possibilities of getting rid of dangerous insects and pests such as mosquitoes and tsetse flies. The direction of the sun will locate the heat and the shade; the run-off of the rain will show the slope and the nature of the soil; and the direction of the wind will indicate the cool and cold exposures. Most important of all is it to avoid mosquito-breeding places and to make sure of an adequate supply of pure water.

2. The location and plan of the buildings should be determined by the direction of the rays of the sun, and by local drainage. As far as possible a general plan should be evolved and adopted for future

extension and development of the plant. Accept suggestions offered by existing natural features and face the buildings inward and towards each other unless, owing to the excessive slope of the land or to other considerations, such an arrangement is impracticable. A plan like this will save time and expense and will result in a more orderly and attractive appearance.

3. Cheap construction is not usually economical. It is better economy to construct buildings small, durable, and ready for extension than to build commodiously and cheaply. It is better to omit useless towers, spires, galvanized iron embellishments, etc., than to economize on the foundations or the strength and durability of the building.

4. The material should receive careful consideration. In a humid climate wood is the least desirable of all. Sun-dried bricks are satisfactory, cheap, and lasting, if the clay is suitable and the walls are properly protected. Burnt bricks are on the whole better, and concrete is best of all.

5. The foundation should, if possible, be constructed of stone and high enough to protect from excessive moisture. Ventilation should be provided where the climate is humid or the soil damp.

6. Mosquito proofing should be used wherever necessary. This requires special care that no holes be left large enough for mosquitoes to enter, and constant care should be exercised with regard to doors and windows. Imperfect joints frequently admit mosquitoes. Screen doors should open out.

7. In most sections provision for ant proofing should be made. This is accomplished through careful cementing of floors, by use of burnt tiles, or by treating earth floors with boiling tar. Tar may also be used through the walls and on the outside of buildings. All frames should be treated with some ant-proof preparation or should be charred.

8. Tiles, where available, make the best roof. Roofs should not be lined close up to the rafters, lest a hiding place for rats, bats, etc., be furnished. A large air space where light and air can enter freely is best.

School Log Book

The English custom requiring school officers to keep a "Log Book" indicating the important facts for each school day results in one of the best forms of school records observed in Africa. The facts reported are necessarily rather general. Usually they include attendance for the day, time of opening and closing school, visitation by inspectors, school patrons, and visitors, and comments made by visitors on the character of the work. The value of the book partly depends on the interest and ability of the teacher. Its simplicity, its adaptability to many types of schools, and its continuity from day to day and year to year make the "Log Book" a very effective means of ascertaining the condition and progress of the schools.

Chapter IV

EDUCATION OF THE MASSES AND OF NATIVE LEADERSHIP

Education must be planned with full regard both for the elevation of the masses and for the development and training of Native leaders. At present many missions do not seem to be conscious of this necessary differentiation. Some have been intent on offering education and religion to the masses of the people seemingly with no provision for Native leadership. Others are maintaining schools of the so-called "higher types" with little evidence of preparing their students to serve the masses of the people. A fundamental requisite of effective training of the masses is the determination to produce Native leaders of moral force who will help extend education far and wide. Equally fundamental is the requisite that the education of Native leadership shall be definitely rooted in the needs of the masses of the people. The interdependence of these two educational ends is certain and inevitable. Lower schools must open wide the door of educational development, the upper schools must be vitally sympathetic to the oncoming group, and both higher and lower schools must have real regard for the life of the people and the community.

Consciousness of the Native millions seems to be realized as yet only by a very few. The immensity of numbers, the extensive areas of population, and the primitive and sometimes barbarous character of the people often seem to constitute an overwhelming responsibility to both missions and governments. However difficult the task, it must be undertaken if the possibilities of the people and country are to be realized. Resources of soil, minerals, and water-power depend for their development upon the effective education of all the people. Economic prosperity and the educational development of the people are inextricably interwoven. The ultimate test of colonization is not, however, in the exploitation of physical resources. The final test is in the civilization of the Native people.

The colonial chapters of this Report indicate the extent to which governments and missions have succeeded in this great responsibility. As yet they have really made only a beginning. In determining the extent of educational influence the Commission has accepted the proportion of the total population usually regarded as of school age. According to statistical usage the children between 6 and 14 years of age constitute about one-fifth of the total population. This represents the minimum number of children for which civilized nations require educational facilities. In South Africa, where school facilities are at their best, only one-fifth of this number are in school. In banner colonies like the Gold Coast, provision is made for only one-tenth of the minimum required in civilized countries. In others the proportion of the Native youth in any kind of school is almost negligible. Even on the quantitative test, educational facilities in Africa are really only a promise of what should and what can be done for the masses in this great continent. A qualitative

test of education according to the principle of adaptation to the needs of the people would turn out still less favorably.

It is hardly fair, of course, to measure educational influences solely by schools or even churches. In the colonial chapters of this Report are outlined the indirect educational influences of such government departments as agriculture, health, public works, colonial administration, and law enforcement. In most of the colonies these departments are exerting a very definite influence for the improvement of the Native people. In primitive countries schools and churches are vitally dependent upon the preservation of law and order, the enforcement of health regulations, the encouragement of agricultural, industrial, and commercial activities, the extension of highways and railroads, the opening of river navigation, and the construction of port facilities. Credit must also be given to many activities of commercial concerns that have cooperated in the encouragement of the Native people. With full appreciation of the helpful influences of governments and commercial concerns, however, it must be said that only a beginning has hitherto been made in the education of the Native people.

There has also been much confusion as to the place and value of Native leaders in colonial development. The tendency to discount the Native leadership of a primitive people is almost universal. Such depreciation often exists on the part of one civilized group toward another as well as among uncivilized groups in intertribal relations. It is not strange that Europeans of education and power should fail to understand the possibilities of Natives as guides of their own people. Some Europeans seem even to resent the suggestion of Native participation in the leadership of their own people. These antagonistic attitudes toward Native leadership and even any degree of education for the Native people are based in part upon the general tendency to undervalue primitive peoples; but they are also due to the type of education that has been too often attempted in the past. It is difficult to imagine greater errors than those that have been committed in the name of education not only in Africa, but also in Europe and America. The chapter on educational adaptations presents some of these errors and indicates what is really desired in the education of the Africans as well as of Europeans and Americans. If the training of the youth of civilized countries depended entirely upon the schools the results would often be very disappointing. The training of civilized youth is the combined result of the home, the church, the shop, the farm, the government, and numerous other social institutions potent in their influence. Among primitive people the school and the mission are almost alone in the task of moulding the life of the youth, and whatever failures may occur are directly chargeable to them. Educationists are now actively changing education in Europe and America. Thoughtful Natives are beginning to realize that they have not had the broader type of education they needed and also that fundamental qualities of their own groups have not only been disregarded but often condemned.

However difficult it may be to understand the contribution Natives can make in the teaching and direction of their people, effective education and sound govern-

ment require the training of Native leadership to participate in all the activities of colonial life. It is not the thought that this leadership is to be composed of Africans who, having lost their appreciation of their own people and Native country, center their whole interest in European or American modes of life. It is not without reason that Europeans and Africans are beginning to lose their admiration for Anglicized or other forms of Europeanized Africans. The increasing enthusiasm of Native peoples the world over for self-determination and nationalization is sound and helpful so long as it makes for self-respect. It is unfortunate only when it results in distrust or hostility toward other peoples. Every people must have some of its own to serve as leaders. In a vast continent like Africa, it will be increasingly difficult to teach and guide the masses of the people without the aid of Native teachers. Europe and America cannot supply a sufficient number of white people to be the teachers of the Africans. Even if it were possible to obtain large numbers of Europeans, there would still be the need for Native leaders whose blood relationships enable them to understand their own people in a peculiarly effective manner. The task now confronting colonial officers and missions is the organization of educational facilities for the training of Native leadership that shall conserve what is sound in Native life and transmit the best that civilization and Christianity have to offer.

The fundamental principles of mass and leadership education have been outlined at length in the chapter on educational adaptations. The organization and supervision of educational systems have been presented in another chapter. The following paragraphs present suggestions as to the content of various grades and activities of education, first for the masses and second for the varying forms of Native leadership.

EDUCATION OF THE MASSES

The principal agencies for the education of the masses are first, the local day schools and the middle schools; second, various forms of community extension activities; third, the government departments concerned with the general welfare of the colony. Hitherto there does not seem to have been a very clearly defined effort to extend the influence of these agencies to the people as a whole. The first step in the extension of education to the masses of the people is to realize the possibilities presented by these agencies and to work out these possibilities so far as funds and personnel are available. The usual comment made by colonial administrators to this recommendation is that neither government nor missions have sufficient funds to carry out an extensive program. It is true that the complete program requires considerable money. It is to be understood, however, that the program may be initiated at a comparatively small cost by the use of organizations and facilities already in existence. In fact it is best that the extension work shall be begun modestly and developed normally. When the existing facilities are being used to their utmost, the simpler forms of extension activities may be added. The most important consideration of all in determining cost is the fact that the right form of mass education increases the productivity of local communities so substantially as to more than

recompense the government for the expenditures made. American experience proves clearly that farm demonstration, boys' corn and pig clubs, girls' gardening clubs, and schools with practical activities have added not only to the comforts of the people, but also have made possible the extension of education and other improvements generally.

Local Day School

The local day school is undoubtedly the most effective institution for the education of the masses. It is essentially the frontier station of education. To realize its full possibilities in reaching the masses it is important that educators shall decide to use the school in its subnormal status as well as in its full development. The wide variations in the possible qualities of its work have been noted in the chapter on supervision. Recognition of the value of the subnormal standard of the local day school must be accompanied by a determination to provide adequate supervision and effective means for evolution as rapidly as possible to normal standards. The essential qualities of the teacher, the program, and the equipment are here presented.

The Teacher

The dictum that "the teacher is the school" is emphatically true of the local schools. Building and program are unimportant as compared with the qualities of the teacher. The minimum requirements should be character to withstand the temptations of the community, knowledge of the three R's and of health, some skill in gardening and handicrafts, and a determination to make a contribution to the improvement of the community. The standard educational requirements should be the completion of twelve years of schooling, including teacher training formulated according to the principles of educational adaptation. The present custom of employing only men as teachers in these schools will probably be continued for some time to come, but it is very desirable that women teachers be increasingly employed when conditions warrant the change.

School Program

The maximum program of the local day school should cover six years. This will be varied according to the general standards of education in the colony. The daily program must be suited to the conditions determined by climate, type of community occupation, and state of civilization. Wherever possible, daily sessions should comprise classroom instruction in the morning and practical instruction and recreation in the afternoon. The activities to be included in the curriculum are as follows:

1. *Character and Religious Training.* Provision for character development and the religious life of the pupil must be considered in connection with every activity of the school. Certainly it should not be limited to devotional exercises or even to the teaching of the Bible.

2. *The Language of Instruction.* The local school must make all possible provision for instruction in the vernacular. The nature and extent of the instruction must be determined by local circumstances. The chief end to be considered is the maintenance of normal relationships between the pupils and their people. The language of the colonizing power should be introduced as a second language as soon as possible.

3. *The Three R's.* The elements of reading, writing, and arithmetic are essentials of mass education. It is important that the teaching in these subjects be thorough, no matter how limited it may be in extent. The teaching should, as far as possible, be related to the village activities.

4. *Health.* The recognition of health as a school subject should leave the pupil with no doubt as to the vital importance of the subject in the program of school activities. The practical significance of health should be illustrated by the condition of the school plant and by the school activities.

5. *Soil Cultivation and Handicrafts.* A substantial part of the day should be devoted to the cultivation of the soil and to handicrafts. This should be done as a school activity and not as a menial task. Handicrafts should be directed first of all to the repair of the schoolroom, next to the needs of the village, and afterwards, if possible, to articles of commercial or decorative value. The instruction of the girls in cooking and sewing should be connected as much as possible with the neighboring homes. Gardening may be carried on in the school plat or in connection with village gardens. This must be determined by the school sessions, the growing seasons, and the continuity of the teacher's residence in the neighborhood of the school.

6. *Recreation.* Guidance for the pupils in wholesome recreation should be provided even in the lowest type of school. The possibilities of recreation for the improvement of physical life and morals are too vital to be omitted in any school. The best of the Native games, and especially music, offer much material for the resourceful teacher.

7. *History, Geography, and Elementary Science.* The complete organization of the day school will necessarily provide for instruction in these three subjects. Their content will of course be related first of all to African life and especially to the immediate environment of the school. History will begin with the heroes and important events of the past and especially with the struggles of parents and grandparents to obtain food and shelter and the larger opportunities of civilization. Geography will help the pupils to know the resources of their own country, the beauty of river, forest, plains or mountains, and the relations, both actual and potential, of their Native country to other parts of the world. Elementary science should aim to explain simply the ordinary natural happenings of plant, animal, and physical life about the school. Thus even the child could understand that water disappears from the open vessel by natural absorption into the air rather than by the occult powers which the fetish man uses for his own dreaded control of the children and their parents.

The Building and Equipment

The building and equipment have possibilities of great variety to be determined by numerous conditions. The schoolhouse may be merely a rounded dome of palmetto leaves protecting children from rain and sun, or it may be a well-constructed building designed with due regard for tropical conditions and with facilities for teaching all the activities above outlined. With any type of building there may be a garden, a playground, and a teacher's house not far away. There should be every possible regard for the building materials and customs of the community. The laws of sanitation should be observed not only within the schoolroom but also in the provision for playground and outhouses. The necessary equipment for classroom, handicrafts, and playground may be made by the ingenious teacher. Seating arrangements should have regard for the size and age of the pupils. The blackboard should be located with due regard for the light.

The Middle School

The position of the middle school varies in different colonies. It is important to understand this varying status in order that school administrators may have a clear

conception of the responsibility of this type of school. In general these positions may be described as follows:

1. Under the primitive conditions of mission fields like those of the Congo, schools corresponding to the middle schools have been the highest educational institutions in the colony. Their curricula have usually not proceeded beyond the fourth and fifth grades. At present an earnest endeavor is being made to develop some of these schools so that they may provide instruction equivalent to that of the sixth, seventh, and eighth grades. Within the next few years the government and missions will undoubtedly combine to add instruction of a secondary grade. For the present, however, it is clear that the schools which will probably become middle schools of the Congo are the only agencies for the training of leaders. They are so immediately vital for the training of the teachers of the masses as to warrant their classification in connection with mass education.

2. In Natal this type is known as the intermediate school, and provides instruction of the fifth and sixth standards. The schools have been organized in order to consolidate the small number of pupils in these standards into schools with better equipment. They are definitely a part of the local school system rather than centralized institutions for the training of teachers. With the progress of education it is probable that the work of these intermediate schools in Natal will be merged with that of the local schools.

The Education Commission is of the opinion that the wise policy is to recognize the two functions of the so-called middle schools as they are described above. In the beginning of educational work in the colonies it is evident that the mission stations furnish the only training for teachers and leaders. In the second stage, represented by the more advanced system of a province like Natal, these schools become a part of the local elementary system, but differentiated by the consolidation of the upper elementary grades for several communities. Under the latter conditions mass education is carried on by a local school including about three years of education and intermediate or middle schools offering instruction three or four years above the local school. Reference has been made in the chapter on organization to the corresponding type of American school for Negroes known as the county training school. In the Natal stage of development, as in that represented in certain rural districts of the American states where the school facilities are inadequate and the teachers poorly trained, it is very important that school authorities shall encourage the organization of the county training school type so that they may be able, first, to train the substandard teachers required during the period of rapid development; second, to act as the central station from which the traveling supervisor may go to direct and encourage the local schools; and third, to provide education of the upper elementary grades for the pupils promoted from the local schools. As the local schools strengthen and extend their work they will take over the functions of the middle or county training school and the teacher-training features of the middle school will be transferred to schools of secondary grade.

The ideal type of rural school to be ultimately realized is best represented by the Rosenwald schools of America. These have been made possible by the gifts of Mr. Julius Rosenwald, an American philanthropist who with the late Dr. Booker T. Washington conceived the idea of encouraging the development of rural schools by offering to cooperate with the school authorities and the Negro people of any community in the erection of a rural school intended to influence community life. The plan has had remarkable success. The Negro people have themselves given large sums, the local government has appropriated its part, and Mr. Rosenwald has given generously. So thoroughly is the idea now accepted that the local school authorities will probably carry on the work on their own initiative. The important features of the Rosenwald schools may be summed up as follows:

The type plant has been designed by architects who have considered the varying purposes of the school, the climate, and the available material of the country. The main building is so arranged as to make possible additional rooms as the demands of the community increase. The simplest form of school has one large room, with alcoves for the teaching of special activities, such as cooking, sewing, and simple handicrafts. There is in all schools space for gardening and recreation. In the more complete schools there are classrooms for at least three teachers, a comfortable home for the head teacher and his wife, and smaller buildings for the teaching of work in wood and iron and other handicrafts. The teacher's home is a vital part of the instructional system. The girls share in all the duties of home life. As the needs of the teacher's family necessitate the maintenance of a garden and such domestic animals as the cow, the pig, and chickens, the school activities are made real by participation in the care of these simple but vital needs of the rural home. Such a school becomes the neighborhood center. From it there radiate influences that make for the improvement of economic conditions, sanitation and health, recreation and morals.

Community Activities

Community activities for the improvement of the masses of the people have been organized and maintained by schools, churches, government, and sometimes by commercial concerns. Often there is cooperation of one or more of these agencies in extension work. The most significant development of these agencies in recent times has been the provision to extend their influence among city people. So striking has been this development in some cities as to impel one student of modern life to write a book entitled "The City, the Hope of Democracy." In this treatise the writer presents the impressive results of altruistic efforts in behalf of the rank and file of the city population. The achievements described include the provisions for pure water, sewage disposal, control of contagious disease, healthful recreation, libraries, and other means of improving morals and morale. Similar provisions have been made for rural areas in some parts of the world so that the results rival, and in many respects surpass, those achieved in the cities. Some of these activities have been described in other chapters. For the convenience of the reader their relation to the education of the masses is indicated herewith.

School and Church Extension

Some of the more important methods of extending the influence of the school and church to both urban and rural communities have been described under these topics in the chapter on educational adaptations. The Education Commission was frequently disappointed to observe the narrow conception which the teachers and religious workers often had of their responsibility. Too frequently the teacher seemed content with the transfer of a few facts to the minds of his pupils, and the religious worker satisfied when he had explained to the Native people the way of salvation. The realization of the community implication of education and religion is bound to strengthen and inspire these important agents of civilization.

Welfare Work of Commercial and Industrial Concerns

The possibilities of commercial and industrial concerns in welfare work not only for their employees but for the people of their communities are among the interesting discoveries of modern economic organizations. Considerable helpful influence is exerted by these organizations as an incident to their activities. As yet, however, the number of organizations maintaining and consciously directing work of this type is negligible. It is greatly to be regretted that so few concerns realize their responsibility for community improvements. Economists have long ago shown that economic success is conditioned upon the general prosperity of the country and the welfare of all the people. In Europe and America there are striking illustrations of the value of such interest on the part of industrial concerns. In the African colonies visited the illustrations are very few in number and very small in extent. The Lever Companies on the Congo and the Johannesburg Gold Mining Companies are beginning to recognize the value of community welfare. It is to be hoped that the European officers responsible for the economic activities in Africa will make it possible for their representatives immediately in charge of the concerns on the field to join with the government and missions in improving every phase of colonial life. The nature of the activities they can perform and the order in which they should engage in them are probably as follows:

1. They should, of course, see to it that their own employees are living under conditions that make for health and morals.

2. Their officers should realize that the larger success of the company requires not only the efficient management of their plant, but also genuine interest in the welfare of the Native community. To this end it is probable that the company will consider it wise to contribute financially to agencies already at work in the community. They may organize night schools and recreation clubs, and participate whenever possible in all general movements for the well-being of the colony.

Extension Activities of Government Departments

All government departments are directly or indirectly concerned with the masses of the people. Departments of health and agriculture are very directly responsible for many phases of community life. Administrators of local areas usually exert very

definite and intimate influence on large groups of Native peoples. The military and the police when they are properly organized and supervised not only preserve law and order, but also direct the people in movements vital to the health and general well-being of the communities. Departments of public works train large groups of people in many forms of skilled work. Thus governments have been exerting varying degrees of influence on the masses. In some colonies the influence is substantial and noteworthy. In others it is quite limited. In some instances the development of the Native is actually retarded.

Hitherto comparatively few of the government departments have appreciated adequately their responsibility for all the people. They have been rather exclusively interested in the technical phases of their work. The agricultural department, for example, has devoted most of its facilities to agricultural research and experimentation to the neglect of the practical instruction of the Native people. Even the health department has not seemed to realize its possibilities for the instruction of the Natives in sanitation and hygiene. The departments are not altogether responsible for the limitation of their influence. Inadequate funds and personnel, due to the small government appropriations, have undoubtedly necessitated the narrowing of the field of their activity. The first step in the widening of government influences is the determination of the government to enlarge the community applications of every department. Even without enlarged appropriations, some improvement can be made. The important results to be realized are so directly beneficial to the economic and social well-being of the colony as to merit increased expenditures.

It is difficult to exaggerate the influence of some departments of government on the general welfare of the colony. Thoroughly-equipped health departments can in the course of time practically eliminate preventable diseases from almost every colony in Africa. In a comparatively brief time they can enlarge the habitable areas and increase the working power of the Natives. The agricultural department can spread a knowledge of the essential principles of soil cultivation among thousands of Natives and thus modify the productivity of the soil. While experimentation is of course necessary, every department of agriculture has already sufficient knowledge to warrant campaigns for the dissemination of agricultural methods among the people. If the military and police were prepared to give friendly aid and encouragement to the Native communities it would add much to the progress of the villages. They would thus represent not only the authority of law and the arbitrary power of government, but much more the friendly interest of the government in village recreation and the common activities of the tribal life. The department of general administration can render a very great service to the masses of the people through the selection and education of local administrators who will follow the example of those who are already working with the Natives not only as their rulers but also as their friendly counselors.

EDUCATION OF NATIVE LEADERSHIP

The various forms of Native leadership presented in the chapters on colonial education involve, first, those who are to be teachers and religious workers; second,

those who are to specialize in agriculture and industry; third, those who are to enter the professions of medicine, theology, engineering, or law. These teachers and leaders have been trained in mission and government schools, and in European or American institutions. It has been observed that the African schools are of varying grades and types. Most have been limited to the elementary grades, some have added subjects of secondary standard, only two have offered subjects of collegiate grade, and practically all have combined some training suited to the various types of leadership described above. The wisdom of combining the various educational ends in one institution has been discussed in the chapter on organization. It is certain that the adequate training of Native leadership requires, first, the organization of secondary schools accessible to Native youth in every colony; second, an arrangement whereby those who are prepared to advance still further may enter colleges in Africa, Europe, or America. The character and content of the various phases of education for leadership are herewith presented.

Secondary Education

As the local elementary school is the pioneer station for education for the masses, so the secondary school is the all-important institution for training almost every type of leader required in Africa. It is therefore essential that the activities of the secondary school be determined with the utmost regard for the needs of such leadership. The type of secondary education should vary with the needs of the community. It is apparent that an effective institution in the rural districts must be organized with reference to the agricultural life of the people. A city school should likewise have regard for the industrial, hygienic, and educational needs of the urban community. There are also schools that select special objectives, such as the training of teachers, ministers, farmers, or industrial workers. With all these variations there are, however, a number of subjects and activities that should be included in the curriculum of all secondary schools:

Sciences—The great achievements of modern times are largely in the realm of the physical sciences. Physics, chemistry, and biology have revolutionized many of the industrial and social activities of mankind. No phase of secondary education is more vital than the instruction of the pupils in the elements of these sciences. It is of the utmost importance that the pupil should gain power to apply the facts and principles of science and to interpret natural phenomena. For this reason the teacher of science should draw largely from material found in the environment and should by no means confine attention to the statements in the textbook or to the laboratory exercises. The work in science should be so organized as to lead the pupil to acquire skill in manipulating apparatus and in dealing intelligently with facts and phenomena.

Physiology, Hygiene and Sanitation—The principles of good health should be taught both in the elementary and secondary grades. The study of physiology and hygiene is of value not only in the improvement of health conditions but also in the development of a scientific point of view by the pupils. There is probably no subject more effective in overcoming superstition in all its forms than a knowledge of the principles that underlie the health of the individual and the community. With the discovery that malaria is traceable to mosquitoes and typhoid fever to flies and filth, the pupil is able to free himself from the superstitions of his community and begin to develop a scientific attitude toward the physical and social forces that surround him. For the African people with a death rate much higher than that of the Europeans it is most important that something should be done to give a comprehensive knowledge of physiology and hygiene and to inculcate habits of obedience to health laws.

Social Studies, Including History—Each study in the group that comprises history, community civics, and elementary economics has great possibilities if the teacher has any appreciation of the remarkable social forces that are now working vital changes in human affairs. Good citizenship should be the aim of social studies in the secondary school. While the administration and instruction throughout the school should contribute to the social welfare of the community, it is maintained that social studies have direct responsibility in this field. Facts, conditions, theories, and activities that do not contribute rather directly to the appreciation of methods of human betterment have no claim. Under this test the old civics, almost exclusively a study of government machinery, must give way to the new civics, a study of all manner of social efforts to improve mankind. In line with this emphasis the Commission recommends that social studies in the secondary school shall include such topics as community health, housing, and homes, public recreation, good roads, community education, poverty and the care of the poor, crime and reform, family income, and savings banks and life insurance. It is one of the essential qualifications of the good citizen to be self-supporting, and by the activities necessary to his self-support to contribute efficiently to the world's work. Not only is it important that this fact be especially emphasized in the civic education of the youth, but it is also appropriate that he be given as much enlightenment as possible to assist him in choosing his vocation wisely from the standpoint of social efficiency.

History, too, must answer the test of good citizenship. The old chronicler who recorded the deeds of kings and warriors and neglected the labors of the common man is of the past. The great palaces and pyramids are often but the empty shells of a parasitic growth on the working group. The joys and sorrows, the hopes and disappointments of the masses, are more important than any arrangement of wood and stone and iron. In this spirit recent history is more important than that of ancient times; the history of our own country than that of foreign lands; the record of our own institutions and activities than that of strangers; the labors and plans of the multitude than the pleasures and desires of the few.*

Mathematics—Mathematics has a genuine claim to an important place in secondary education. Quantitative statements of all physical and social activities demand a knowledge of mathematical processes. The manipulation of the definite relationships of exact factors as they appear in mathematics is a most valuable mental activity, which all pupils should have. To emotional groups, prone to action without adequate thought, thorough practice in mathematical processes is essential. The questions that have recently arisen with regard to the place of mathematics in the school curriculum do not pertain to the essential value of this subject. The points of doubt are on such questions as: How much time shall be devoted to the various branches of mathematics? How much should mathematics be taught in problems related to the life of the pupil and the community? What are the relative claims of mathematics as against other studies? The answer to these questions for Native schools should probably be determined by the very inadequate instruction in arithmetic given in the elementary schools and also by the student's need of other subjects more vitally related to his community. It is probable that the wise course for a majority of these schools would be to require a thorough knowledge of fundamental arithmetical processes with sufficient skill for practical use, special proficiency in the applications of arithmetic to the pupils' occupations, with a limited amount of algebra and geometry to aid in arithmetical processes.

Languages—It is generally agreed that the first foreign language to be taught is that of the European power in control. Native leadership must be able to confer freely with the government. The selection of a second foreign language and the time to be assigned to it in African schools should depend entirely on the practical and cultural value of the study of that language in comparison with other subjects or activities in the course. How much time can be spared for Latin when the pupil has not a respectable knowledge of the principles of sanitation? Can time be given to Greek when the pupil is ignorant of the elements of physics or chemistry? The claims of Latin will require special consideration in behalf of the few who are compelled to pass the conventional tests of European universities.

Gardening and Rural Economics—The remarkable achievements of scientific agriculture afford ample basis for its inclusion in secondary education. The increasing importance of the rural problem in colonial affairs constitutes a further claim for the study of this subject in high schools. In a continent so largely

*These and other recommendations in this chapter are based upon the report of the Commission on the Reorganization of Secondary Education and statements in Bulletin 1916, No. 38, of the United States Bureau of Education, Chapter III.

rural as Africa, there is no subject of more vital importance than the appreciation of the soil and its possibilities. In view of this, it is surprising that the study of agriculture has received less consideration than even the mechanical arts. In a choice of agriculture or the mechanical arts for African schools, preference should generally be given to agriculture, not only because it represents the prevailing occupation of the Africans, but also because the expense of teaching the subject is much less than that of the mechanical arts.

Mechanical and Household Arts—In addition to the "training of the senses" urged by those who believe in handicrafts, there is need for a more intelligent appreciation of the mechanical activities and household arts of the masses of the people. The youth of the land should have an opportunity to test out their interests and their aptitudes as a basis for the selection of their life work. The young women are especially in need of a comprehensive knowledge of the home, its activities, and its social significance. If these are necessary elements in the education of white youth, surely the African youth should have every opportunity to acquire them. Every Native high school should provide for the boys some training of the hand in mechanical and agricultural activities and sufficient knowledge of economic and social processes to show the place of this skill in human development. For the girls there should be a course in household arts that not only insures practical skill but also an appreciation of the vital place of the home in the welfare of the race.

Supplementary Subjects—Three other subjects are of such special importance that their claims on secondary education must be mentioned. These three subjects are business methods, music, and the development of good taste through simple lessons in art. Sound ideals and habits in business are fundamental to all people. For the African people, just beginning their business activities, it is absolutely essential that the schools shall not only give a knowledge of business methods, but that they shall cultivate habits of accuracy, promptness, and fidelity. Music is described by one school as the "natural heritage of the African," and it is pointed out that it is the aim of the school to turn this heritage to practical account. Lessons in good taste are of value in the care of the home, in the selection of dress, and in improving the appearance of the neighborhood.

General Considerations—Provision for the physical sciences, civics, and teacher-training, the industrial arts and gardening, require laboratory and library facilities far beyond those now available. With few exceptions, the secondary schools in Africa are utterly lacking in laboratories or libraries.

It is well known that secondary and college teachers everywhere have a tendency to emphasize the the subject matter of their courses to the neglect of methods of presentation. It is not surprising that these teachers, filled with enthusiasm for the great truths acquired in their college course, should overlook the very limited experience of their pupils and endeavor to teach with but little regard for the pupil's ability to comprehend the facts. The result is unfortunate. Although the pupils are eager to acquire knowledge, their home life and their elementary education have been such that they can not be expected to understand the truths which the young teacher so fluently outlines. Too much emphasis can not be placed upon the teacher's effort to understand the pupil, his environment and needs, his mind processes, his traditions and superstitions, his ambitions, his means of support, and his health. The teacher should know the homes and the neighborhoods from which the pupils have come, and he should endeavor to understand the demands which the community will make upon the student when school days are done. With such a vital appreciation of the pupil and his community, the teacher will not be content to deliver lectures of abstract wisdom based on ancient civilization or even on modern research. He will insist on a method of instruction that compels the pupil to work out the great truths in terms of personal experience. Instead of merely talking to the pupil, he will talk and work with the pupil. There will be an interchange between pupil and teacher and between pupil and pupil. The classroom will be a community instead of a lecture hall. With his pupils, the teacher will first proceed to the laboratory to work out ideas under favorable conditions that can be controlled; he will then guide them to the actual conditions of real life, and together they will "learn to do by doing."

Teacher Training

No teachers have a more important or difficult work than the Native teachers of Africa. They have the opportunity to be not only the teachers of youth; they can also become the centers of community life. They can not only be the guides and coun-

Cloth-Weaving on the Congo River

Native Fish Traps at Stanley Falls

Native Government Official and Chiefs, Belgian Congo

The Emir's Mounted Escort, Kano, Northern Nigeria

The Emir and his Counselors

Paramount Chief at Moyamba, Sierra Leone

AFRICAN NATIVE RULERS

selors of their people; they can also become their best representatives in all dealings with the white people. In the upward struggles of a primitive race there is need for teachers with a broad conception of educational aims. The teaching of book knowledge is only a small part of the task. There must be the development of habits for industry, thrift, perseverance, and the common virtues so essential to successful living. The character of the work that must be done by the African teacher was well described by Gen. S. C. Armstrong in his early reports on Hampton Institute. Some of his striking sayings are here noted:

> Schools are not for brain alone but for the whole man. The teachers should be not mere pedagogues but citizens.
>
> The personal force of the teacher is the main thing. Outfit and apparatus, about which so much fuss is made, are secondary.
>
> To me the end of education for the classroom is more and more clear. It should be straight thinking. Instruction in books is not all of it.
>
> General deportment, habits of living and of labor, right ideas of life and duty, are taught [at Hampton] in order that graduates may be qualified to teach others these important lessons of life.

The three elements in the preparation of teachers are, first, sound habits of thought and action in the common tasks of the common day and some natural aptitude for teaching; second, knowledge of the subjects to be taught and skill in the activities related thereto; and, third, appreciation both of the pupil's mind and character and also of the community from which the pupil has come. The details of the first two elements have been presented in the chapters dealing with the various phases of education. There has also been considerable discussion of adaptation to the needs of the pupil and the community. It is now necessary only to indicate the specific elements of teacher training.

These elements are educational psychology, principles and methods of teaching, and the application of these subjects in practice teaching. In the normal courses observed it has seemed to the Commission that the long periods of time devoted to elementary school subjects might better be spent in the study of secondary subjects, supplemented by subjects more directly related to the work of teaching. Dragging pupils through elementary school subjects for a year or two of dull repetition modified only by artificial methods of teaching has seemed a poor use of the pupils' time. It seems far better to divide the time between a vigorous and intensive study of the secondary subjects outlined above and real practice teaching.

"Learning by doing" is as vital in the training of teachers as in the preparation of any other group of workers. Practice teaching under careful supervision is an essential part of a teacher's education. This practice should be done under conditions that are as real as the facilities will permit. Enough time should be devoted to the practice to enable the pupil-teacher to have some appreciation of the variety of teaching experiences. In a four-year course the minimum should be one-half of the last year.

Training in Trades and Handicrafts

Training in trades and handicrafts has for its purpose not only industrial skill, but also the development of mind and character. It is increasingly recognized

that education is not limited to the transfer of facts. Every part of the body is to be used as an approach to the mind. The mind must in turn express itself in the skill of the hand, in clearness of vision, and in increased alertness of every sense. All this has been strikingly expressed by Gen. Armstrong, himself a remarkable apostle of industrial education, in words as applicable to Africa as they are to the Negro in America, or, indeed to youth anywhere:

> The past of our colored population has been such that an institution devoted especially to them must provide a training more than usually comprehensive, must include both sexes and a variety of occupation, must produce moral as well as mental strength, and while making its students first-rate mechanical laborers must also make them first-rate men and women.
>
> Didactic and dogmatic work has little to do with the formation of character, which is our point. This is done by making the school a little world in itself; mingling hard days' work in field or shop with social pleasures, making success depend on behavior rather than on study work. School life should be like real life.
>
> The education needed is one that touches upon the whole range of life, that aims at the formation of good habits and sound principles, that considers the details of each day; that enjoins, in respect to diet, regularity, proper selection, and good cooking; in respect to habits, suitable clothing, exercise, cleanliness of person and quarters, and ventilation; also industry and thrift; and in respect to all things, intelligent practice and self-restraint.
>
> Subtract hard work from life, and in a few months it will have all gone to pieces. Labor, next to the grace of God in the heart, is the greatest promoter of morality, the greatest power for civilization.
>
> In all men, education is conditioned not alone on an enlightened head and a changed heart, but very largely on a routine of industrious habits, which is to character what the foundation is to the pyramid. The summit should glow with a divine light, interfusing and qualifying the whole mass, but it should never be forgotten that it is only upon a foundation of regular daily activities that there can be any fine and permanent upbuilding. Morality and industry generally go together.
>
> The plan of combining mental and physical labor is, *a priori*, full of objections. The course of study does not run smoothly; there is action and reaction, depression and delight, but the reserve forces of character no longer lie dormant. They make the rough places smooth; the school becomes a drill ground for future work. It sends men and women rather than scholars into the world.

It is the wisdom of these words and the remarkable success with which they have been realized in Hampton and Tuskegee Institutes as well as in some of the most important institutions for white people of America that inspired the following statement by Prof. Francis Greenwood Peabody of Harvard University:

> Gen. Armstrong, in a degree hardly equaled in the history of education, had the gift of prophecy. He foresaw and foretold with extraordinary precision the tendencies and transitions which within the last 25 years have practically revolutionized the principles of education. The training of the hand and eye as well as of the mind—or rather, the training of the mind through observation and manual labor—the moral effect of technical skill, the conception of labor as a moral force, the test of education in efficiency, the subordination in industrial training of production to instruction, the advantages to both sexes of coeducation in elementary schools, and the vanity of education without discipline in thrift, self-help, love of work, and willingness to sacrifice, all these familiar maxims of modern vocational training are set forth with the assurance of a social prophet in these few pages of occasional utterances, in which the instinct of a creative genius anticipates the science of today.

Training in handicrafts is at present offered in three forms, first, mechanical practice and household arts as part of the elementary and secondary school instruction; second, trade departments or schools preparing technical teachers and tradesmen;

and third, industrial schools of elementary grade preparing mechanics for actual service in villages or in the less skilled activities of industrial concerns.

The following courses are offered as suggestions for the guidance of those who must plan the industrial instruction of youth:

Manual Training in Secondary Schools—All boys in the secondary course devote two or more hundred-minute periods a week throughout the four years to some form of handwork. The chief purpose of this course is to make men more resourceful in meeting certain emergencies that are constantly arising in the home, on the farm, and in the schoolroom. To this end the elements of the following kinds of handwork are taught: Woodwork, harness repairing, cabinet work, chair-caning, cornshuck mat making, bookbinding, wood turning, mechanical drawing, tinsmithing, shoe repairing, upholstering, and general repair work. From this list of subjects the individual programs are arranged.

For the young women there should be instruction in cooking and sewing with ample practice in the boarding department and in the care of the dormitories. The course should be based on the neighborhood needs. Wherever possible, arrangement should be made for practice in the homes of the community. Special attention should be given to the kinds of food and the methods of cooking in the pupils' homes. Canning and preserving vegetables and fruits and the effective care of the kitchen garden are essential parts of the instruction. Throughout the course there should be a recognition of the principles of hygiene and sanitation. All the girls should be given a simple course in home sanitation, including talks (two hours a week) on the care of the sick room and the small attentions necessary to the comfort of an invalid; the laws of health and the influence of heredity; the preparation and use of domestic remedies and disinfectants, and the sanitary care of the home; the prevention of tuberculosis; personal habits as affecting health and character; lessons in first aid in injury and illness.

Secondary Trade Schools—There are six considerations in the organization of a genuine trade school:

1. Teachers who combine real mechanical skill and practical knowledge of the trades with ability to teach. A broad education contributes much to the influence of the teacher.

2. A time program that provides practice as nearly as possible like that of the occupation to be learned. The time programs of American trade schools at present include schools requiring only one practice day each week, those with five half-days of practice each week, those with alternate days in school and shop, and at least one institution requiring six 8-hour days each week in the shop.

3. Facilities for teaching the trades under conditions that are as nearly as possible like those of the actual trade. Preference should be given to the facilities for the trades in which there is greatest demand for workmen.

4. The years required to complete the course are to be determined by the conditions in each colony. At present the time varies from three to five years.

5. The trades to be taught should be selected according to the needs of industrial development in the colony. Consideration should be given not only to the large industrial concerns, but to the common needs of local African communities.

6. The supplementary subjects should include as much as possible of the secondary curriculum. The minimum of such instruction should include mechanical drawing, business training, applied mathematics, elementary physics, and chemistry.

Elementary Trade Schools—There is an increasing demand for schools to teach the simpler elements of trades required in Native villages and to prepare for the less skilled occupations in industrial concerns. These schools usually combine the elements of agriculture as well as practice in mechanical operations. Classroom instruction is elementary in character and subordinated to the vocational training. Most of the day is devoted to the work in field and shop. Classroom subjects are taught early in the morning or late afternoon or evening.

Agricultural Education

Agricultural education is in many respects more vital to Africa than any other kind and neglect of it is one of the most unfortunate failures of government and mission education. Some training has been given as an incident to the life of the mission stations and the work of the colonial government, but very little has been done as a regular part of the school activities. The forms in which agricultural education may be given are, first, the supplementary training of elementary and secondary pupils; second, departments or schools of agriculture to prepare teachers and specialists in agriculture; and third, short courses to train farmers to cultivate more effectively their plots of ground or to work on the large plantations. The important phases of these three forms of training are suggested in the following paragraphs:

Agricultural Instruction in Secondary Schools—It is evident that every secondary school and every private and higher institution should make it possible for pupils to appreciate the economic and social significance of gardening and soil cultivation, to know the relation of soil to soul, to know that farming is not mere drudgery, but the source of culture as well as prosperity. Such is the importance of rural life that the teachers of other subjects should use every opportunity which their subjects offer to arouse interest in the improvement of rural conditions. This applies especially to the teachers of economics and education. For students who are preparing to be teachers or ministers this course should be required just as far as time will permit. For such students knowledge of soil processes means not merely a needed supplement to their meager salaries, but, what is much more significant, a point of contact with the people. It is probable that the future of rural districts will be largely determined by the teacher and the preacher with a genuine and intelligent interest in the soil and its possibilities. Even the prospective medical student would do well to obtain this broad view of agriculture before he enters on his medical course.

The agricultural course should be required of every pupil and should cover five periods a week for one year and a half. Experience shows that the greatest emphasis should be centered in the actual carrying out of the projects. The classroom instruction should be reduced to the minimum and should only be used to supplement the projects and answer the questions that arise through actual doing of the work. It is especially desirable that pupils living in the neighborhood of the school should work out the projects in their homes. Another important requirement of success in this course is the employment of a teacher who should devote the entire year to the work.

The course should include all the agricultural activities possible on a homestead—vegetable gardening, fruit growing, flower culture both for ornamental and selling purposes, care of chickens, a dairy cow, and swine.

Through vegetable gardening, the students should learn how to plan and manage a twelve months' garden for the intensive production of vegetables. They should be familiar with companion and succession crops and the best methods of rotation. They should learn the varieties adapted to season, how to manage the soil, how to plant, cultivate, control pests, and harvest both annual and perennial vegetables so as to get the best results.

In the growing of fruit, the student should learn the soil requirements, methods of propagation, cultivation, spraying, harvesting, marketing of fruits.

Through flower growing, the students should learn how to make and root cuttings such as geraniums, roses, and shrubs. They should become familiar with annual, biennial, and perennial flowers suitable for home decoration. They should learn how to make and manage flower borders, how to plan and plant the front yard.

Through the care of chickens the students should learn the principles involved in breeding, incubation, brooding; feeding for rearing, egg production and fattening; housing and sanitation; diseases and parasites; and the marketing of products. Wherever possible the students should learn how to breed, feed, house, and care for a dairy cow in order to produce sanitary milk and butter economically. In addition, they

should learn how to breed, feed, house, and manage swine for the economic production of pork; how to cure and market the products.

Course to Prepare Agricultural Teachers

All investigations indicate that there is but one agricultural school in Africa. None of the institutions maintains even a department devoted exclusively to the teaching of agriculture. The Tsolo Agricultural School is organized on sound principles but it is not yet sufficiently advanced.

The first essential of an agricultural school is a farm, operated in such a way as to combine the profitable cultivation of the land with the educational use of student labor. The elements required to realize this important purpose have been outlined as follows:

1. A man with sound ideals of education and business ability who likes to work with his hands and believes that well-directed farm labor has educational value.

2. A farm, conveniently located and moderate in size, so that students may pass from work lessons on the farm to classroom lessons without undue loss of time.

3. Practical equipment similar to that required at the student's farm home.

4. A firm conviction in the minds of teachers and students that doing is more important than talking, so that all will regard farm work as a more significant test of educational advancement than written papers or recitations.

5. Payment of students for farm work on the basis of value of products rather than time spent. Work done for permanent improvement, or for the sake of the appearance of the farm, should not be charged against the crops. Students who are working to supplement their expenses should be tested on appearance work, such as cleaning up and filling gullies.

6. So far as possible, only agricultural students should be employed on the farm, and the work should be so planned and supervised that its educational advantages are realized.

7. So far as possible, only those crops should be produced for which there is a sure market at the dining hall, in nearby markets, or in the general market for staple cash crops.

8. The buildings, like stock and equipment, should be maintained on an efficient basis.

It is not possible to outline a course of agricultural instruction for all the African colonies. Such a course should be formulated by the colonial specialist in agriculture in cooperation with the educational authorities. A few general observations may be of value in the formulation of these courses. In addition to the elements already indicated it is urged that the four-year course should not only offer the science and practice of agriculture, but also general science, rural economics and sociology, teacher-training, and applied mathematics. The proportions of time recommended are: 50 per cent for study and work connected with the growing of crops and the breeding and care of animals; 30 per cent on studies related to farming, such as veterinary science, entomology, physics, biology, farm accounting, and shopwork; and 20 per cent on rural sociology, including history, sanitation, and teacher-training.

The increasing importance of what is called "Project study and work" in agricultural education makes it desirable to quote the following description of this educational method:

The course of study is made each year to center on and support one particular branch of farming, so that the work of that year may be in some degree complete in itself, although at the same time it is

preparation for the study of succeeding years. By this arrangement an excellent four-years' course is provided, and yet it is possible for a pupil to enter for one, two, or three years and get full value for his time and effort. Furthermore, each pupil is required to undertake during the year a "project" in the productive agriculture about which his studies for the year center; for example, the second year, while studying small animals, it may be the management and caring for a few hives of bees, or of a flock of poultry, or hog raising; hence the terms "project study" and "project work." In this project he makes his plans, carries out his work, does his own financing and marketing, and keeps careful records of the business, all of which is usually done at his own home, but under the direction of an instructor.

Short Course for Native Farmers—The distinctive purpose of the smaller agricultural school is to prepare pupils to become effective small farmers and to assist the local farmers to improve their methods. The important need of the short-course pupils is practice in the various lines of gardening and farming. This practice should be sufficient to enable the pupil to develop some skill in the essential phases of small farming, including the soil, fertilizers, farm crops, animal husbandry, farm machinery, and marketing. One of the most important phases of the training is a real knowledge of simple business principles and methods. This, too, requires practice as a guarantee that the pupil appreciates the significance of the facts acquired.

Training of Medical Assistants

There is increasing recognition of the importance of training African youth to assist in the overwhelming task of improving health and sanitary conditions. The colonial chapters reveal the utter inadequacy of present facilities for medical education. There is not a single medical school for Natives in any of the parts of Africa visited by the African Education Commission. The efforts to organize medical schools in South Africa have been described elsewhere. The plan of the Belgian Government to educate medical assistants is outlined in the chapter on the Belgian Congo. The recommendations of the Education Commission for the teaching of hygiene and for medical education are summarized in the chapter on the adaptations of education. The essential element in providing for medical education is that governments and mission authorities shall definitely decide to supply training in hygiene in all higher grades of schools, and arrange for the employment of those who have received special training to teach hygiene, or to serve as medical assistants or sanitary inspectors.

Training of Religious Workers

Training for the religious leadership of the African people is the most vital of all educational responsibilities. In the chapter on educational adaptations it was urged that the development of character and religious life should be an essential phase of every educational activity. Education for the various forms of leadership must therefore provide for the development of character and religious life. Every form of leadership is in some respects a religious leadership. Teachers, industrial and agricultural specialists, and medical workers should all participate in the training of the character and religious life of the Native people. Missions have shown their broad comprehension of religion in the large support which they have given to every phase of human development. The majority of Missionaries in Africa have shown by their teachings and much more by their lives that religion includes all that contributes to the welfare of mankind. Most of the governments have been sympathetic to this broad interpretation of religion and have shown their appreciation

of mission efforts. Only one or two of the governments have seemed to lack this appreciation, though all might well give even more definite evidence of gratitude for the services rendered. Some of the industrial and commercial concerns seem to understand the value of missionary effort in the development of the colonies. It is to be regretted that this appreciation has been all too meager.

In addition to the types of leadership indirectly but vitally concerned with the character and religious life of the people, there must also be leadership that is directly concerned with the churches and the other agencies that explain the religious elements of life, and lead the people in the service of humanity because they are inspired by the love of God. The preachers of religion may also be teachers and farmers, but their training should prepare them to give the main emphasis of their lives to directing the people to a faith in the Divine order of the Universe. It is peculiarly important to assist the African people to change their fear of the unseen as it is interpreted by the fetish doctor and voodoo priest to a belief in the fatherhood of God. The ability to show the relation of the Christian religion to Christian civilization requires as broad a knowledge of literature and of history as the best forms of education can supply. The influence of the Christian religion on the life of the individual and the community may be understood by those of limited training, but appreciation of the extent and variety of that influence will continue to grow as long as the human mind increases in its power of comprehension.

The training of the religious worker should so far as possible presuppose the essentials of a secondary education. The special features of the training will be determined by the forms of the church to which he belongs. It will be generally agreed that the elements requiring emphasis in the training of the African minister are as follows:

1. The Native minister must have an appreciation of the Bible, of the Christian Church, and of Christian civilization. This means, of course, that there must be careful study of the Bible, some knowledge of church history, and some acquaintance with the social and religious history of European and American nations.

2. Customs and traditions of the Native people must be studied and interpreted in the light of comparative religion and social science. The helpful elements must be distinguished from those that have been harmful and destructive.

3. The application of religion to the life of the individual and the community must be studied, and illustrations from actual life should be brought to the attention of the student. The educational adaptations urged in another chapter for the training of the individual and for the improvement of the rural and urban community should all have a part in the preparation of the Native minister.

College Education

Though college education for African youth is limited to two institutions in Africa and to the opportunities for study in Europe and America, it is certain that the development of Native leadership will require more college facilities as the standards of education advance. If college education is of value to any group, surely it is to those who

are to be the Native guides of African people whose existence is beset with so many perplexing problems. Only a broad-minded leadership with a thorough grasp of human development can understand the peculiar difficulties attending the rise of a primitive people. The misunderstandings that seem to result necessarily from the entrance of European ideas of government and life can be explained only by Native leaders capable of sympathetic appreciation of both African and European life. All the wisdom of history is needed to enable African teachers and religious leaders to realize that many of the present difficulties have been experienced in other parts of the world, that the obstacles confronting Africa are not insurmountable, that other peoples have struggled through similar trials, and have won a place among the nations of the earth. More and more leadership of the Africans is devolving upon the strong and capable Native men and women. Successful leadership requires the best lessons of sociology, economics, and education. Without such leadership, misunderstandings will multiply and increase in perplexity. The Africans must have physicians with real skill and the spirit of service to lead against the insanitary conditions that are threatening the colonies. They must have religious teachers who can relate religion to individual morals and to the common activities of the community. They must have teachers of secondary schools who have had college training in the modern sciences and in the historical development of civilization.

Unfortunately the college curriculum has only recently begun to change the traditional character of the subjects taught. The large place given to the classical languages has limited or excluded the necessary time for social and physical science, sometimes even for history. Africans have too readily believed that the culture and character of Oxford University graduates can be realized most successfully through the study of the classical languages. Many European and American supporters of classical learning now concede that the effective study of social and physical science results in equal culture and character with the additional important result of capacity to serve society along some of the definite lines of its modern requirements. All will readily grant that the classics have made a vital contribution to the development of humanity, but this recognition of the classics is in no respect antagonistic to the conviction that culture, character, and useful human service can be attained by a recognition of the results of modern scientific research. It seems necessary to state these convictions because the influence of the classical requirements of some European universities is distorting many phases of education in African schools.

There are now significant changes under consideration in European colleges and universities. The curricula are being broadened to provide for new subjects immediately concerned with the problems of the twentieth century. Even conservative institutions of learning have added departments or colleges of agriculture, forestry, and engineering. There is a realization that college activities are subject to the test of service to the community in exactly the same degree as any other activity that seeks social support. Matriculation requirements now often include such secondary subjects as agriculture, science, commercial subjects, practical mathematics, physiology and hygiene, and music. The courses leading to the B. A. degree have every-

where been broadened, and new degrees, such as Bachelor of Science, have been introduced which require no Greek and little or no Latin. European universities can render a most vital service to Africa by extending to such African students as seem qualified the benefits of this broader conception.

Significant Features of Certain African Schools

Many schools observed in Africa have features that might well be adopted by other institutions with similar responsibilities. Prof. D. J. Fleming of the Village Education Commission has presented such features for Indian schools in his interesting volume entitled "Schools With a Message." The colonial chapters of this Report describe numerous schools that have a distinct message to other institutions in Africa or other parts of the world. In presenting the agencies for the training of Native leadership it seems desirable to add to the more formal presentation of secondary and collegiate organization some of the significant features of schools that have made valuable contributions to various grades of Native leadership. In the remaining sections of this chapter features selected from the descriptions of schools in the colonial chapters are presented. It is not possible to include all of the "Schools with a Message" observed by the Education Commission. Those interested in special phases of school work will need to search through the colonial chapters for the schools that have made unique contributions.

The School as a Community

Probably the most striking feature of the mission stations in Africa is the fact that each station is an educational and religious community. Teachers, pupils, and plant have been assembled for educational and religious purposes. It is difficult to exaggerate the value of this feature. The community life is in itself an educational achievement that should be fully appreciated by the workers themselves and by all who are concerned in the welfare of the Native people and the colony. Such an achievement overshadows the crude equipment and the disregard of pedagogical principles so often noted. The realization of this achievement should quicken the workers to strengthen the community efforts of their station.

School Personnel

There are striking illustrations of institutions that express the personality of the founders and principal. Among these are the St. Hilda School in Natal, South Africa, the Church Missionary Society Training School for Girls near Onitsha, Nigeria, the Slessor Memorial at Aro Chuku, Nigeria, and the Edgerley Memorial at Calabar. It is rather striking that all of these schools have been founded by women. Larger institutions like Lovedale, Amanzimtote, and Inanda, have developed beyond the personalities of the founders, but they still show many signs of the interests and convictions of those who created them. There are also reflections of the character of religious orders like the Kisantu School, founded by the Jesuits in Belgian Congo,

or the English types of the British Baptist Society on the Congo. It has been interesting to note the American types as they have been seen in the various colonies visited. The rural experience of some of the American workers is reflected in the practical applications of education to the village life of the Natives. Possibly the most significant of all types of personality is that which reflects the family life of Europeans or Americans who have left their homes and gone as a family, father, mother, and children, to carry the messages of civilization to primitive people. Many such instances were observed. Probably the most dramatic of all is the group at Bolenge Mission Station just where the Congo River crosses the Equator. The conclusions based upon these observations are first, that mission societies should endeavor to select the best type of individuals and families for Africa; second, that these individuals should have every opportunity for preparation in as many of the essential phases of life as possible, and of course in the special needs of the field to which they are going; and, third, that groups of missionaries who have proved worthy of confidence should have considerable freedom in giving their stations a note of individuality. In estimating the value of mission agencies it is clear that the type of personality must be regarded as of the utmost importance. Personality may create the work and personality may destroy it.

School Activities

Curriculum and activities have already been described formally. Realization of different parts of these curricula has been seen in the splendid hospital services at Bolobo on the Congo, Lovedale and Durban Hospitals in South Africa, and Iyi Enu Hospital near Onitsha, Nigeria; in the skillful ministration of mission physicians; and in numerous clinics. At all stations there are religious meetings and other religious activities of varying value. Among those observed by the Commission were the interesting and impressive Sabbath assemblies at Bolobo on the Congo; the extensive travels of mission workers through swamps, jungles, over plains and hills and along the rivers, to visit the little outposts of Christianity. There come to mind also the dignity, reverence, and devotion of Anglican and Roman Catholic orders as they assemble for religious devotion or the common activities of the day. Of the more definitely instructional type there may be mentioned the kindergarten of little naked children at Yakusu on the Congo; the family and self-support features of Kimpese on the Lower Congo; the separate compound for the education of the betrothed girls sent by the young Native men to the training school near Onitsha; the home school at Aro Chuku, and the educational administration of dormitories at Edgerley Memorial.

Mission Plants

Of the mission plants observed some are small, compact, and built of Native material. Of this type possibly the most interesting of all were the clay sleeping rooms of the girls' school near Onitsha. Polished within and without, the rich brown color resembled that of the cedar wood so artistic in its finished form. The enclosed quadrangle of the Basel Mission is another type with its classrooms, school activities, and

dormitories on the level of the ground, and missionary rooms on the upper floors, with wide, airy portico and ample openings for air and space for exercise. The most pleasing of all plants observed was that of the Baptist Mission on Lake Tumba in Belgian Congo. The well-arranged streets, decorated by the fruit trees whose names they bear, the comfortable tropical bungalows for missionaries, the attractive church and school, the dormitories, buildings, and gardens, all arranged in accordance with the principles of sanitation and good taste, have been described elsewhere.* Most of the missions cultivate gardens. The resourceful founder of the girls' school near Onitsha, already mentioned so often, maintained an animal yard where the smaller domestic animals, frequently overlooked by educational institutions, are looked after as part of the school exercise by the girls of the institution. Here the smaller children brought food for the rabbits and the poultry, and the larger girls fed the sheep and goats. The Kapango Station of the Plymouth Brethren, described in the chapter on Angola, illustrates the method of arranging buildings and grounds to provide school facilities, missionary residences, and homes for the Natives living in the neighborhood of the school. One of the most interesting buildings observed among the mission stations is the chapel at St. Hilda's School described in the chapter on South Africa. A striking difference between European and American missions is in the matter of screening. American missions, with few exceptions, have screened their residences. European missions, with few exceptions, do not screen them. The effect of screening has been strikingly illustrated in the Presbyterian Missions of the Cameroons, where sickness and death from malaria have been practically eliminated.

*See Chapter IX.

Chapter V

COOPERATION FOR THE EDUCATION OF AFRICANS

The education and civilization of the Africans require the cooperation of governments, missions, commercial and industrial concerns, and the Native people. Present forms of cooperation are largely incidental to the necessities of the four groups working and living in the colony. There is some evidence of misunderstandings and even antagonisms. Fortunately most of the misunderstandings are due to a lack of acquaintance with each other on the part of the several groups. The real antagonisms, so far as they exist, are partly explained by the difference in the ends for which each group is working. The antipathies are intensified somewhat by the differences in the modes of recreation, social customs, and the general conception of life maintained by missionaries on the one hand and merchants and government officials on the other. All these differences are naturally intensified in the attitude towards the Native peoples.

The government officials, representing many social grades and conceptions of government varying from monarchy to democracy, have come to work with the authority of the ruling power. The interest of the merchants and industrial groups is primarily economic. The missionaries come to bring the great truths of civilization and Christianity to the Natives. The Native people have a variety of interests and emotions with regard to all groups that range from expectancy to wonder and sometimes apprehension. It is not strange that such groups have not sufficiently realized the possibilities of cooperation.

However widely they may differ in their manner of life and in the ends for which they are working, the ultimate success of all the groups depends upon mutual respect, faith in one another, and cooperation for the development of the colony and the Native people. Governments cannot realize their responsibilities for the prosperity, the health, the education, and the morale of the colony without the assistance of missionaries, merchants, and the African people. Missionaries will be seriously hampered in their educational and religious activities without the friendship and aid of government and merchants and the participation of the Africans. The economic possibilities of the mercantile and industrial concerns will be hopelessly limited without the educational work of missions, the peace and order established by the government, and the confidence of the people. The Native people depend upon European and American groups for the machinery and achievements of civilization. However much they may yearn for self-determination, the Africans must share the history of every other people in depending upon the experience of other countries and other epochs in order to participate in the progress of civilization. It is as true of racial groups as of individuals that they must have an opportunity to share in the achievements of other groups as well as to develop their individuality. The great principle of Christian brotherhood is as essential to humanity as self-determination.

Statistically, European groups are negligible, but their influence and authority are determining factors in the life of the colonies. Nigeria, with almost 18,000,000 Native people, has about 2,800 Europeans, of whom 1,200 are government officials, 1,250 in commercial concerns and mining, and 350 missionaries. The Gold Coast has 2,000,000 Native people, 3,182 Europeans, of whom 2,462 are in mercantile operations and mining, 653 in government service, and 66 missionaries; Sierra Leone has a million and a half Native people and less than a thousand Europeans, of whom about 80 are missionaries; and Belgian Congo has over 10,000,000 Natives and about 8,000 Europeans, of whom about 4,000 are in commercial pursuits, 2,500 government officials, and 1,150 missionaries. Even in the Union of South Africa there are but a million and a half of white people in a total population of seven and a quarter millions. These significant statistics point emphatically to the necessity of cooperation. If the negligible number of Europeans are to be successful in transferring the influences of civilization to the African millions they must unite their various contributions and as soon as possible invite Native leadership to share their responsibility.

Illustrations of successful cooperation are sufficiently numerous to indicate the wisdom and the character of the efforts to encourage cooperation in the future. The British colonies are notable in their formation of government executive councils composed of members representing government, commerce, and Native people. While these bodies are advisory and deliberative in character, they exert real influence upon legislation. It is to be hoped that such councils will later include representatives of missions as well.

ELEMENTS OF COOPERATION

The King of Belgium has appointed a Commission for the Protection of Natives, representing government, commerce, and missions. Cape Province of South Africa has organized the Native Bhunga, a government council which enables the African people to express their ideas concerning taxation, education, and various proposals for legislation. The Natal Missionary Board of Advice has been appointed by the Education Department of Natal. Missions are increasingly recognizing the importance of intermissionary conferences. Possibly the most important of all are the South African Native Welfare Associations, composed of white and Native people, who meet to improve interracial conditions. The urgency of a thorough consideration of cooperative relationships among government, missions, commercial concerns, and Natives is emphasized by the increasing tendency of national governments to control education so that they may determine what has been called "the national culture." This object has been discussed from several points in recent issues of the *International Missionary Review* by Professor Paul Monroe, Sir Michael E. Sadler, and Mr. J. H. Oldham. The second part of the present chapter presents the probability of such control in Africa, the advantages of a wise policy of government direction, and the irreparable losses to both the colony and

the Native people resulting from an absolute or arbitrary control of education. The following sections outline the educational possibilities of the governments, missions, commercial and industrial concerns, and the African people.

The Government

The government as an element of cooperation in education is more important than any of the others, though the direct contributions of governments to the school systems of Africa are at present comparatively small. Reference to the colonial chapters shows that in some colonies the government's participation is almost negligible. In the evaluation of the government's part in education it has seemed fair to give all possible credit to the departments of health, agriculture, administration, and also to those concerned with law and order. The initial efforts of governments in the winning of primitive and barbarous tribes to civilization have necessarily been concerned with sanitation, landing and traveling facilities, law and order. The extension activities of government departments in behalf of rural and urban areas described elsewhere have been substantial and important. The nature and extent of these activities have varied from colony to colony. These variations have depended upon the length of time of colonial occupation, the policy of the home government, and most of all upon the type of government officials. The historical records of the colonies reveal many changes in policies and in personnel. The fortresses built in early days are monuments of the selfish motives with which many governments entered Africa to exploit the resources and to enslave the people. Various forms of peonage have been general in the intervening periods, and still prevail in some places. There has been, however, a decided evolution in motives and methods, and it may be truly said that most of the governments now realize that it is to the interest of all concerned to deal justly with the Native people.

The proportion of government officials of ability, character, and culture is pleasingly large. The visitor is frequently surprised by the long years of service rendered by officers of the government and by the number of university graduates. Of a large number of government officials it may be said that while they may have come with mixed motives, some desiring the emoluments of office, some the prestige of governmental authority, a majority receive their permanent satisfaction from a consciousness of service well rendered, not only to their government, but also to a backward and needy people. They labor under conditions of physical discomfort, loneliness, irritating criticisms of superiors, and ungrateful complaint of those whom they serve. It is not possible to differentiate the types of officers in the various colonies visited. Comparison of types as they are presented in colonial chapters is a valuable basis for such differentiation. Special appreciation must be expressed for the high average of ability and character among the British officers. Their educational attainments and long experience, their devotion to duty, their maintenance of justice for the Native people, have combined to make the British colonies notable among all the African colonies.

Commercial and Industrial Concerns

The personnel of the mercantile and industrial agencies constitute the largest of the European groups working in the African colonies. They have come for the avowed purpose of developing the economic resources of the colony. They represent a variety of educational preparation, character, and business experience. They are the products of the social systems of the countries from which they have come. To the Natives they are the interpreters of the civilization that produced them. For good or for ill they are in every colony in larger numbers than government officials or missionaries.

The contribution of the members of the commercial and industrial group to the education and civilization of the Native people differs not only according to their nationality but also according to their individuality. Whatever their faults in personality or in purposes, they reflect the strengths and weaknesses of their national or racial groups. To disregard or discount them for their economic interests is to leave out of consideration a fundamental factor in human society. Their part in developing the economic possibilities of the colony is essential to the welfare and progress of the country and the people. The colonial chapters refer briefly to their achievements. It was not possible to give an adequate summary of their activities.

With full credit for all that the commercial interests have done, it is certain that they could have accomplished much more if they had realized the relation of their economic activities to the general welfare of the Native people and the colony. Observation indicates that the mercantile and industrial groups have not understood how vitally their economic success depends upon the general welfare of the colony. Probably the most important lesson of sound economics is that which teaches the inevitable interrelation of business and industry with the health, education, and morals of the general community. Under the stress of pioneer conditions the commercial forces have occupied themselves almost exclusively with the immediate ends of commerce and industry. Sometimes their arduous labors under tropical heat and their loneliness through long periods of separation from European associates have developed indifference to the vital conventions of society and have driven them to excesses that have been destructive of any helpful influence they might have had on the Native people. Their educational demands in behalf of the Natives have been almost exclusively for a limited amount of training in clerical or industrial activities. They have been strangely indifferent even to the economic value of agricultural training. They have not seemed to understand that improving the general economic well-being of the community through a more effective cultivation of the soil would necessarily contribute to their own wealth. Much less have they been concerned with the health and morals of the people. Unfortunately there seems to have been very little effort on the part of the government or the missions to arouse the interest of these economic groups in the general welfare of the Native people.

Recently the leaders of industry and commerce have given expression to significant convictions as to the relation of economics to the social welfare of the Native people. Both the *African World* and *West Africa*, two useful magazines concerned

with conditions in Africa, have published pronouncements on these subjects with strong editorial comments. The following quotation entitled "Lord Leverhulme's Policy" is a worthy presentation of the attitude that is needed:

> Since their further acquisition of interests in West Africa, neither Lord Leverhulme nor his son, the Hon. W. Hulme Lever, has lost an opportunity of promulgating the opinions that will be advantageous to that territory. It is indeed gratifying to find views that are sound, practical, and yet allied to idealism —that much-abused word—in a sphere from which radiates so much influence. At Port Sunlight recently, after his son's illustrated lecture on Nigeria, Lord Leverhulme impressed on those who are co-partners in Messrs. Lever Bros., Ltd., that they were associated with vast interests, and his words indicated a policy which cannot fail to be beneficial to all alike—a realization of responsibility to their business, to shareholders, and also an equal responsibility to West Africans. "Surely the right line of conduct," said Lord Leverhulme, "is not only to act as traders . . . but also during that process to carry the benefits of the thousands of years that there has been development in Europe to those people whom you have seen in the pictures on the screen tonight." We remember on another occasion the emphasis of "a square deal," by one who is also in a responsible position, and who is as well known in West Africa as he is in the business sphere on this side. Side by side with the words of the head of Messrs. Lever Bros.—"With backward races we need to have strict discipline, a keen business knowledge, and, above all, the 'square deal'"—is the recollection of General Grey's words at the Lyceum Club dinner. There would not be such a sense of injury in West Africa if a policy like this were carried into effect, and times like these would be less hazardous.

The ideals here outlined by Lord Leverhulme and General Grey have been realized with remarkable success in the educational activities made possible in America by the wise philanthropy of the Rockefeller Foundation. Some of these activities are described in other chapters of this Report as types that might well be utilized in African colonies.

Missions

Fundamental as the authority and influence of government have been to the processes of civilizing the Native people, important as the work and organization of commercial and industrial concerns are to the colony, the services of the missionaries equal and in some respects surpass those of all other groups in the quality of their influence on the African people. The extent of their educational activities is presented in the colonial chapters and the character of the organization and supervision has been discussed in other parts of the Report. The observation of the Education Commission and the governmental records all agree that the school systems are almost exclusively the result of missionary efforts. Whatever the defects of these schools may be, they usually represent the ideas of education prevailing in the home country. As the government and the economic organizations have brought to Africa the European or American ideas of government and business methods, so the missionaries have naturally brought the educational ideals of their own country, though it is only fair to say that they are gradually adapting education to the needs of the people among whom they are working.

Frequently misunderstood, the missionaries have been called sentimentalists. Some of them are deserving of this charge. Missionaries as a class, however, are really pioneers in human improvement, interpreters of the language and customs of the

people, the first teachers of civilization. They are the pioneer sanitarians, educators, farmers, and home-makers, among the primitive people. Without them both government and trade would have been seriously hampered. They believe, and rightly believe in the power of religion as manifested by Jesus Christ, to give the motive and goal for the regeneration of the individual and society. They know that the religious motive is the deepest and most abiding in the life of the Natives. Sometimes they fail to realize that the emotional belief in religion is not sufficient, but more often than not bitter experience has shown them that religion must be worked out in the habits of life. Under the inspiration of the religion of Jesus Christ they labor on amidst difficulties that seem insurmountable. They continue their work even when other Europeans and the Natives endeavor to convince them of the futility of their labors. Enduring physical discomfort and disease, separation from friends and home, lack of appreciation, they persist in their service to the Native people. So devoted to their tasks do they become as almost to identify themselves with the people and the country. It is to be hoped that governments, merchants, and civilized people everywhere may realize that Christian missionaries are generally the pioneers in all that is good in international movements for the improvement of humanity.

The Native People

The cooperation of the Native people is essential to the success of educational organization in the African colonies. The authority of government, the economic power of commerce and industry, and the devotion of missionaries become effective as they work with and through the Native people. In the colonial chapters the number and variety of African people have been indicated. They are millions in number as against the tens and hundreds of Europeans. Their condition ranges from barbarism to a civilization that reflects the influence of European nations. There are also tribal differences and considerable gradations of ability within the tribal group. The great Bantu peoples are the chief elements of population south of the equator. The Negro stocks occupy the West African colonies; and varied ethnic groups, with many evidences of oriental and Mohammedan influences, are in North Central and North Eastern Africa. The variations of population groups in such matters as physique, tribal customs, language, and governmental influences are emphasized by the climatic and physical features of the country where they live. Some are fishermen on rivers and coasts; some are nomadic tribes on extensive plains; some are farmers on high and fertile plateaus; some are hunters in forest country; and all show the varied influences of land, water, and climate.

It is evident that sound colonial policy must provide for the effective participation of the Native people in all efforts for the development of the colony and the improvement of the people. The natural tendency of a strong and civilized nation is to disregard the simple ways of a primitive people and to impose their civilized customs upon the uncivilized masses. Sometimes this is done consciously and enforced by governmental authority. An especially unfortunate form of this policy recently enacted by two colonial powers is that which limits the use of the Native

language in the colonial schools. More frequently the disregard of Native customs is the result of the unconscious attitude of the European. However unconscious it may be on the part of the European, the Natives respond, sometimes with a feeling of hopeless submission to the inevitable, but often in an enthusiastic adoption of European customs entirely unsuited to African conditions. Thus the good as well as the bad elements of African life are thoughtlessly thrown into the discard. Tribal conventions necessary to the morals and morale of the individual and the group may be destroyed before other conventions have been established in their stead. Most unfortunate of all is the resultant loss of self-respect of Native groups in the presence of European civilization.

There is now evidence that governments and missions are becoming conscious of these defects in European attitudes and policies. The world-wide discussion of self-determination is causing the European groups to give more consideration to the customs of people in other parts of the world. The demand for "nationalism" and "self-determination" by Native groups in all the continents is often feverish in character and frequently antagonistic to the possibilities of cooperative relations. In these extreme forms, the movements are destructive of the implications of human brotherhood and are defiant of historical records, which show that all nations owe some of their progress to contact with others.

Several policies have been proposed to make possible the participation of the Natives in government and missions. One policy has no regard for the characteristics of the Native people and proposes to use them in the subordinate positions which they can fill. A second policy proposes to recognize a complete differentiation of the Natives from the Europeans and to use them as individuals and as tribal groups without making any definite effort to impart to them European methods. A third policy proposes to give every possible recognition to the Native customs and qualities and at the same time introduce such European methods as the African conditions demand. It is evident that the first policy disregards the possibilities of the Native people and is not a sincere effort to develop genuine participation. The second policy is so extreme in its recognition of Native customs as to amount to a denial of the value of European methods or the capacity of the Natives to profit at all by European experience. There is no adequate defense of a policy that refuses to give the Native people such benefits of civilization as the African conditions demand. Such a policy is artificial and the progress of civilization among the African people will prove its futility. At present the second policy is being seriously considered by many government officials. Its simplicity appeals to those who are confronted by the perplexing problems of adjusting civilization to primitive life. It is to be hoped, however, that those responsible for the welfare of the Native people will not be deceived by the simplicity of the plan or by its plausibility as a recognition of Native rights. Simplicity is not necessarily an indication of sound method, and the extreme recognition of Native customs may easily mean the denial of Native rights to the benefits of the achievements of civilization. However perplexing it may be to combine the best elements of primitive life with the adaptable elements of

civilization, good statesmanship demands the adoption of the third policy, which requires that the colonies and the people shall be ruled and developed according to the best experience of both primitive and civilized society.

Recognition of the Native people as the fourth element of cooperation involves a careful study of Native life from every possible angle. This requires patience and a sympathetic appreciation of the past as well as the present of the Africans. Of the many publications available concerning Africa and its people, comparatively few are based upon an accurate and sympathetic appreciation of the influences that mould the life of the people. Most of the writers seem to have been interested in the presentation of the unusual, and they have accordingly dwelt upon the extreme conditions. Government officials have desired to emphasize the difficulties of their job. Missionaries, eager to enlist help, have dwelt too much upon the serious conditions of life that exist. Even the writers of African origin have not seemed to realize the importance of showing the normal elements in the life of the people and in the possibilities of the country.

It is the conviction of the Education Commission that the first condition of an accurate appreciation of the Native people is the realization that their past development and their present status are normal states of human society, whether that state be cannibalistic, barbarous, primitive, or civilized. That African groups are now distributed among these various stages merely proves that they are passing through the normal processes of development. The endeavor to prove the inferiority or the equality of the African people is futile. The important problem is to determine their present condition and the character of their response to the influences of civilization and Christianity. Even in the hurried tour of the Education Commission, every member of the party observed numerous evidences of the responsiveness and improvability of the African people. Many tribes have a folklore of homely wisdom, long and dignified stories of ancestral achievements, and interesting traditions for the guidance of individuals, families, and tribes. There are Native songs and games and other forms of amusements comparable to those of primitive people of other continents. The language of the drum in every part of Africa always awakens the interest of the traveler and recalls similar methods of communication used by the ancestors of civilized nations. The linguistic ability of Native Africans is recognized by all who know Africa. An adequate study of the languages will undoubtedly reveal many important qualities of African mind and character hitherto unknown.* Even the casual observer is impressed by the handicraft of many tribes. There are goldsmiths, copper and iron workers, weavers of fibre and wool, and those skilled in pottery, leather, wood and ivory. While much of the work is crude, it compares favorably with that of the ancestors of civilized people at the same stage of development.

The colonial chapters contain numerous references to the Native people who have been trained by missions, government, and by commercial and industrial concerns. African men have been observed working in almost every possible capacity in the economic, governmental, and educational activities of the colonies visited. They occupy positions in commerce as clerks and storekeepers; in industry as carpenters,

*See Johnston, Sir Harry H. A Comparative Study of the Bantu and Semi-Bantu Languages, Oxford, Clarendon Press, 1919.

blacksmiths, chauffeurs, and engine drivers; in government as clerks, sanitary inspectors, and custom officials; and in the professions as ministers, teachers, lawyers, and physicians. While the number of women employed in skilled occupations is as yet comparatively small, it is sufficient to prove their capacity to undertake their share in the more advanced activities of colonial life. The small number at the present time is explained by the pioneer conditions prevailing in a large part of Africa. It is generally agreed that the development of every part of the continent has been much accelerated by the rapidity with which the Native people have responded to the educational activities in their behalf.

It is significant that the educated Native people of the upper West Coast are now employed in positions of importance in the southern sections of West Africa. Many positions on the railways and in commercial concerns of French and Belgian Congo are held by the Natives from Dakar, Freetown, and various points on the Gold Coast and Nigeria. With the adaptation of education to the hygienic, economic, and character needs of the people, and with the extension of school facilities to the masses, it is certain that the Native people will become increasingly important in all cooperative movements for the development of the colony.

It is hoped that the foregoing paragraphs have indicated the importance of the Native people as an element of cooperation for the development of Africa. The appreciation of this fact on the part of the European is in some respects easily attained, but in other respects it requires a quality of sympathy and insight not generally possessed by civilized groups in their association with primitive people. The conceits of education and nationality too frequently tend to hide the simple elements of primitive life. The beginnings of civilization are necessarily concerned with the little things of the individual and the community. The sincere student must be willing to give serious consideration to the seemingly unimportant activities of the individual and the group. In the main such a study of the tribal group will probably be concerned with the home, the work, the amusements, tribal authority, and religious life. The method and spirit of approach to every phase of primitive society are well illustrated by the following account of African women, described by one who has evidently entered into the sorrows as well as the joys of the African community:*

A little village in the heart of the bush at evening time—the sunlight dying away, smoke rising up in little spirals from the yards of the houses—a subdued sound of life, and a sense of expectancy hanging over everything. Men sitting silently and patiently under the trees in the village street, children squatting in little groups on the sand, talking and playing, or moving restlessly about the house doors—the sound of the pounding of food for the evening meal heard on all sides. In the glow of the fire the women stirring and preparing the food for serving hardworking, unintelligent, patient creatures who seem content with life chiefly because they don't even think enough to resent it. They have got up with the sun, spent the day in hard labor, toiling to the spring to bring back heavy pots of water, hoeing and clearing land in the plantations, carrying cumbrous loads of produce to market, and doing the various small tasks that constitute such care of house and children as are sufficient to keep these going. These are the women who are most constantly in one's mind in speaking of the women of Africa.

Others there are—all sorts.

One of the things that saddens most is the sight of girls in primitive places when they are in the "marriage market"—girls whose only clothing is the colored chalk that patterns their bodies, or the strings

*From an article by Mrs. A. W. Wilkie.

of beads, or the heavy copper anklets, or the brass rings barbarously disfiguring—sometimes the teeth are blackened, sometimes sharpened to a point, sometimes some are drawn. Costume and custom vary according to different locality, but what characterizes almost all of them is a sort of bold conceit, not to be wondered at when all the publicity of the offensive puberty ceremonies are remembered. Such girls have a long way to go!

Then there is the pathetic crowd of women who have realized that there is something which they have not got but would fain have. One often sees in a church service one woman with a hymn book, and two others in a bench in front hanging on to this hymn book too, gazing anxiously at it upside down as if there were some virtue in the mere print. These are the sort of women who with no knowledge themselves of even the alphabet, yet toil extra hard in the house so that their daughters may go to school and enter the magic ranks of the educated; wishful that these same daughters may not soil the glory of their superiority by putting finger to pot or pan; some of them so covet that wonderful knowledge that when the day's hard work is done they limp off with tired feet in the light of a hurricane lamp to some learned scholar who can read words of two syllables, and there they sit patiently following the letters of the dirty primer with a toil-worn finger, anxiously trying to understand the mysteries of "g, o," "go" and "i, n," "in." These women are perhaps the most pathetic of all.

In any coast town or large center—the Europeanized girls in crowds dressed in the latest fashion, wearing hats, carrying sunshades—all sorts and conditions, as in any place on the face of the earth, intelligent and healthy minded, many of them, but having lost touch with much that is African—inevitably—and without much interest in their fellow creatures of the dark bush places.

The poorer type of these are the girls who have got the "little knowledge" that is dangerous! European clothes, but not rightly made and not rightly put on, high-heeled shoes without the knack of walking in them, faces disfigured with too much white powder, only enough education to make them think so much of themselves that they will let their old mothers do all the work for them, only enough civilization to make them look down on girls who wear only Native cloths.

Among the most difficult of all types—those who have lived in contact with civilization, without education or any other palliating influence; who have absorbed only what is worst in that contact and who have lost by it all the good traits of the African and gained nothing instead. These are a reproach to us.

And there are the sensible capable women who with a good education have at the same time managed to remain Africans. Combining all the ease and self-confidence of culture with the simplicity of Africans, one of these women in her pretty tidy home, dressed in graceful native costume, with beautiful upright carriage, bright intelligent face, displaying such wealth of hospitality as only an African can, is a type of the real glory of African womanhood.

FORMS OF COOPERATION

The colonial chapters present illustrations of cooperation through the combination of two or more of the four elements described in the preceding section. The executive councils of British colonies include representatives of the government, commerce, and the Native people. The Belgian Congo Commission for the Protection of Natives represents the government, commerce, and missions. The Transkeian Native Councils of South Africa are composed of Natives and government officials. The Natal Missionary Board of Advice is composed of missionaries in conference with officers of the Government Department of Education. There are various committees and conferences composed of the representatives of Protestant mission societies. In South Africa there are Native welfare associations composed of interracial committees of white and Native people. There are also organizations of Native people in different parts of Africa. These associations are of varying degrees of stability and wisdom. They are indications of the desire of the Native

people to express their own Native point of view, and they are forerunners of organizations that are destined to have increasing influence in African affairs. These various forms of cooperation are significant beginnings of movements that will soon combine all the forces of Africa for the civilization and education of the Native people.

Government and Missions

The nature and extent of cooperation between the government and missions in the organization and maintenance of school systems differ according to the colonial power in control. In the early periods of every colony, practically all the educational work was maintained by the mission societies. With the extension of civilization and the increased control of affairs by the colonial power, each government has manifested more interest in the educational systems. In the British colonies this interest is shown in appropriations given to schools that meet the standards of efficiency required by the educational authorities. In these colonies, too, a few government schools have been established. The mission and other private schools are permitted to carry on their work with practically no supervision. In the Belgian Congo the government maintains a few schools staffed almost entirely by teaching Brotherhoods of the Roman Catholic Church. Private and mission schools are welcomed and encouraged by gifts of land, but there are no regular appropriations from the government for their support. In the French colonies the government is organizing and maintaining schools as rapidly as funds and personnel make possible, but as yet the number of schools is almost negligible in comparison with the needs. The control of private and mission schools is increasingly strict and minute as to curriculum and teaching staff. The character of the control is such as seriously to hamper the activities of Protestant missionaries who have long rendered valuable educational service in the colonies where they are working. In the Portuguese colonies the government depends almost entirely on the missions for the education of the Natives. There are a few state schools, but as yet the government plan to extend education is not sufficiently realized to offer hope for the future. Effort is now being made to control the educational activities of missions. The methods proposed for the exercise of this control have possibilities of unfortunate limitations upon mission schools that have rendered valuable service to the colony and the Natives. In the Union of South Africa the provincial governments are giving increasing financial assistance to the mission schools, and multiplying the government schools. Parallel with this movement is the recognition of the representatives of the mission societies as members of the advisory committees to the provincial departments of education.

It is evident that the governments are increasing financial aid as well as extending their control of the school systems. This movement will probably extend until the governments are assured that the people are being trained for every phase of life. There can be no doubt as to the legal right and duty of a nation to direct the education of its people, but the strong movement toward national control of education is a source of much perplexity to the representatives of mission societies. Reference has already been made to the able presentations of views on this subject in the *Inter-*

*national Missionary Review.** There is need for a clear appreciation of the place of the government and mission or private schools in the general scheme of education in Africa. The following statements are offered as suggestions to be considered by governments and missions in the formulation of educational policies:

1. It is the right and duty of the government to make certain that African youth are educated so that they may participate effectively in the life of the colony.

2. It is generally agreed that the most satisfactory government policy with regard to colonial schools is that which provides for the organization and maintenance of government schools, gives aid in maintaining standards for all types of institutions, and leaves other agencies free to organize independent schools whose activities are not contrary to the welfare of the colony.

3. Mission and private schools are now rendering four forms of educational service. First, they are the pioneers in school provision and the chief supporters of the school facilities in most colonies; second, they supplement the government education where it is inadequate; third, they are experiment stations in which educational adaptations are initiated and tested; fourth, they are the centers of Christian education and are necessary to the development of Christian civilization in the colonies. The last two functions listed constitute probably the most important permanent services of mission and private schools. Though the mission schools may resign all other functions, they cannot escape their responsibility for the training of Native youth as teachers of the great truths of Christianity.

These statements recognize the essential functions of both government and mission schools. So long as the government is unable to supply an adequate school system, it is clear that every encouragement should be offered to mission schools. The government should, furthermore, recognize the value of private and mission schools as experiment stations where new methods of education should be tried without the limitations necessary to the organization of government systems. It is most important that missions should realize that their most valuable contribution to education is in the influence they can exert on the type of education. They cannot hope to compete with governments in multiplying schools. Their chief function is to act as leavening centers through the quality of their work and especially through the supply of well-prepared teachers. To this end it is essential that missions should regard quality as their first end and extension as their secondary consideration. The colonial chapters give several examples of the remarkable achievements of missions that have realized the importance of quality and adaptation as against mere quantity of school facilities.

In determining the quality of educational work it is necessary to avoid the confusion that is now created by the demand for standards and pedagogical methods. Too frequently standards are interpreted to mean merely the advanced grades of school work and pedagogical methods are understood to be the observance of certain specialized classroom procedure recognized in Europe or America. Missionaries impressed by the primitive conditions all about them realize that the advanced standards are not applicable and that educational procedure possible in other conti-

*See page 81.

nents is not possible or desirable in Africa. Recent studies of medical education are of great significance in that they reveal the importance of recognizing modified standards of medical training as intermediate steps in the evolution of medical education toward the standard requirements of Europe and America. Medical authorities are not indifferent to the standard requirements, but they realize the necessity of temporary modifications to suit the needs of communities without adequate educational and health facilities. Similarly, the medical authorities are urging that the methods of instruction be adjusted to the conditions they find in the less developed communities. It seems clear that the example of the medical profession should be followed by the officers of government and mission schools. While the standard requirements may well be the ultimate goal, it should be recognized that schools with somewhat different requirements may be best as a provisional measure in most of the mission and colonial fields of education. Pedagogical systems have as yet not given adequate consideration in any part of the world to the methods required in the education of the masses of the people. The methods have been too exclusively determined by the assumed needs of the individual and by conditions within the narrow limits of the schoolroom. With the recognition of the principles of sociology, however, pedagogical methods in Europe and America will undoubtedly undergo important changes. The need for sociological study as the basis for educational method is more apparent and more urgent in colonial fields than in countries where school influences are supplemented by such institutions as the home, the church, and many other forces of highly developed communities. It is, therefore, vital that government educational policies shall not be determined too exclusively by traditional schoolroom methods, and that both government and missions shall cooperate to develop systems of education that are based on careful study of the needs of the Native masses as well as those of Native leadership.

Cooperation of Mission Societies

The cooperation of mission societies in Africa is becoming more effective and more general every year. Some forms of associated activities among the Protestant mission societies were found in every colony visited. In South Africa cooperation in some instances includes the friendly contacts of Protestant and Roman Catholic societies. The general organization of the Roman Catholic Church makes possible the cooperative relationship of the various societies of that church. They are accordingly able to divide the mission field among their organizations so as to avoid all possibilities of duplication. The interchange of representatives of their various societies enables all to profit by the experiments in each part of the field. In view of the number and variety of Protestant societies in each colony, it is exceedingly desirable that they shall have a clear understanding of both the area in which they are working and the character of the work done.

The General Conference of Protestant Missionaries in the Congo is an excellent illustration of the methods and purposes of cooperative association in mission work. The most recent meeting, held in November, 1921, offers many suggestions for similar organizations in other parts of Africa. There were present 103 delegates representing

almost all the important societies working in Congo Belge and some of the societies in those portions of French and Portuguese Congo immediately adjacent. The number of missionaries present included about one-fifth of the total number of missionaries in the areas represented. This large proportion indicates the extent and effectiveness of the cooperation. The subjects discussed and the resolutions passed reflect the wisdom and practical character of the cooperative arrangement that has been established in the Congo. Among the more important recommendations are the following:

1. *Educational Policy.* The further development of the union school at Kimpese looking toward secondary work when needed; the establishment at an early date of union higher schools in various sections of the Congo; and the reemphasis upon the need for men especially trained in education, industry, and agriculture.

2. *Medical Policy.* Urging serious investigation of sleeping sickness with a view to the organization of an adequate campaign for its eradication, and appeal to the Rockefeller Foundation for assistance in this important work; the organization of mission hospitals with facilities for short courses of instruction for non-medical missionaries and internships for newly appointed medical missionaries.

3. *Production of Pamphlets and Books in Congo Languages.* A survey of publications now available and the preparation of a standard list for all tribes; in addition to the Bible and hymn-books, there should be suitable publications on such topics as tropical hygiene, African history, Belgian history and heroes, agriculture, Native stories, sketches of Native Christians, and Native handicrafts.

4. *Union Mission Hostels.* Definite agreements have been signed to organize a hostel at Kinshasa and plans are under way for other union hostels where they are required.

5. *Union Work in Urban Centers.* The Conference urges a larger and bolder policy in dealing with the physical, moral, and spiritual welfare of the white and black population at Stanley Pool; there should be counter attractions to the drinking saloons in the form of temperance refreshments, educational lectures, concerts, reading-rooms, and games.

6. *Conference Secretary and Mission News.* Voted that the Conference should assist the financial support of a secretary so that he may devote more time to the general business of the Conference and to the publication of the *Mission News*, which has exerted such helpful influence in the past.

7. *Joint Agency at Brussels.* The Conference expressed strong interest in the organization of an agency in Brussels so that the mission societies may know the wishes of the Belgian Government and cooperate as effectively as possible.

The intermissionary activities proposed by the Congo Conference present a program of cooperation that should be seriously considered in every part of Africa. It is neither possible nor necessary to enumerate the various forms of cooperation that may be developed in different colonies. It may be helpful to mention a few other forms for the consideration of home boards and missionaries on the field. Among these are recreational centers, located in healthful areas, for the missionaries and for the instruction of their children; union purchasing agencies; and union river boats. Healthful centers for missionary vacations and for the education of children are especially needed for those who are working in tropical areas. Such centers may sometimes be found on the highlands nearby. Other forms of cooperation would provide for systems of accounting and records and for expert assistance in the planning of buildings and the layout of station grounds. Possibly the most important form of union effort would be effective cooperation for the development of

Christian work in such urban centers as Freetown, Accra, Lagos, Matadi, Elisabethville, and Johannesburg. There are at least three centers in the areas visited in Africa which seem to the Commission to call emphatically for cooperation to deal with the unusual conditions confronting Christian missions. The first two of these are the great masses of Natives assembled at the mines of Elisabethville, Belgian Congo, and at Johannesburg, South Africa. The third is in northeastern Nigeria, where there is a demand for a teacher-training center that shall become a stronghold for the dissemination of Christian ideals where Mohammedanism is impending. The colonial chapters describe these centers and the forms of cooperation required.

General Cooperation

The interdependence of government, missions, commercial and industrial concerns, and Natives has been presented in the earlier portions of this chapter. Reference has been made to the various combinations of these elements in cooperative activities. The education and the civilization of the Native may be advanced by any form of cooperation. Some of these forms as they have been tried in some of the colonies are of such significance as to merit comment.

Government Executive Council

In the British colonies, the government has won the cooperation of the Natives and business concerns through the organization of executive councils, in which the government officers have united with the representatives of commerce and of the Native people to consider the legislative requirements of the colony. Even though these councils do not have administrative authority, they have decided influence in the formulation of the laws and the policies of the government. The inclusion of missionaries in these councils would make them more completely representative.

Native Council

Another form of government recognition of the Native point of view is the Native Council or Bhunga of the Transkeian territories in South Africa. This organization is described at length in the chapter on South Africa. It is a unique organization with some features of self-government that colonial authorities might well consider as an intermediate step toward larger recognition of Native participation.

Congo Commission for the Protection of Natives

The Congo Commission for the Protection of Natives, appointed by the King of Belgium, is composed of the representatives of the government, commercial concerns, and missions. The organization has been effective in the elimination of misunderstandings and in the development of friendly relations among the European groups. It is to be hoped that the progress of the Native people will make possible the inclusion of some of their representatives on this important commission. Other colonies may well follow the example of the Belgian Government by forming similar commissions. In the British colonies the purposes of the organization of the commis-

sion are very largely realized through the executive councils. The Natal Missionary Board of Advice, which includes missionaries and the educational representatives of the province, has some of the features of the Congo commission. Its influence on education is much greater than that of the commission or the executive councils.

Provision for Native Leaders

It seems most important that the state shall give every encouragement to Native rulers and those who through industry, thrift, and cooperative spirit have advanced and won the respect of Native and European people. The treatment and management of Natives seems now to be left either to the chance attitude of the European or to old traditions, the chief idea being to "keep the Native in his place." This too often means getting the most out of the Native at the least possible cost to the European. Sound development of the Native requires the thoughtful action of all who are dealing with him. Possibly the most vital principle in this method of development is that the best interest of the European is involved in the best interest of the Native. To fail to make proper provision for these worthy Natives is to refuse to make allies of them in the great work of improving the colony and its people. Some Europeans seem even to resent the presence of such individuals. We believe that the true test of culture and civilization is in the willingness to recognize the ability of a member of another race to share in the consideration of conditions that pertain to the life in the colonies.

*Interracial Committees**

Interracial committees constitute a form of cooperation that is possible where Native leaders of influence are found. Both in South Africa and in America the organizations have been potent in developing harmony between the races. With the advancement of the Native people in African colonies, it will be possible to multiply these committees. It is probable that the effective organization of tribes now in existence in many parts of Africa will make possible similar committees adapted to the local conditions in all the colonies.

The misunderstandings between the white and Negro groups in the southern states of America are in some respects quite significant for those who must deal with racial problems in Africa and in other parts of the world. In these states there are nine million Negroes living among twenty-four million white people. While the percentage of Negroes in the southern states amounts to less than 30 per cent of the total population, the actual proportions in different counties vary from 5 to 90 per cent. Many serious errors have been committed in the contacts of the races, and many injustices and unfortunate conditions still exist. Under the leadership of white and Negro leaders, who believe in cooperation, interracial conditions are improving, and the Negro race has made remarkable progress in every direction. The following statement prepared by representatives of the white groups in the southern states presents the spirit and methods now being urged for the improvement of race relationships:

*See also the chapter on South Africa.

The University Race Commission in its last letter to the college students of the South called attention to the fact that college men are expected to assist in moulding public opinion and to cooperate in all sane efforts to bring about a more tolerant spirit, more generous sympathy, and larger measure of goodwill and understanding between the best elements of both races.

In this letter the Commission wishes to call attention to the progress made in the last few years in interracial cooperation. Already there are agencies at work developing such cooperation in local communities throughout the southern states. Noteworthy in this connection is the establishment of more than eight hundred county interracial committees in the southern states, as a result of the efforts of the Commission on Interracial Cooperation, organized in 1919 by representative southern men and women, with its headquarters in Atlanta. This is a practical method of putting into service the leadership of both races. Sane, thoughtful men, who love truth and justice, can meet together and discuss problems involving points of even strong disagreement and arrive at a common understanding, if only they remember to look for the next best thing to do rather than attempt to determine for all time any set of fixed policies or lay down an inclusive program for the future. The most fruitful forms of cooperation have been found in connection with such vital community problems as better schools, good roads, more healthful living, and more satisfactory business relations. In all these community efforts the good of both races is inseparably involved.

No fact is more clearly established by history than that hatred and force only complicate race relations. The alternative to this is counsel and cooperation among men of character and good-will, and, above all, of intelligent and comprehensive knowledge of the racial problem. The number of those who possess specific knowledge upon which to base intelligent thinking and, ultimately, wise action is still too small. There is great need, therefore, that facts now available concerning the advancement of the Negro race in education, in professional accomplishment, in economic independence and in character, be studied by thoughtful students in our colleges. Such facts as are definitely established could well be made, as has already been done in some institutions, the basis of instruction in race conditions and relations as a part of a regular course in social science. This body of information would undoubtedly allay race antagonism and would serve as a foundation for tolerant attitude and intelligent action in every direction of interracial cooperation.

Chapter VI

SIERRA LEONE

The important facts concerning education in Sierra Leone are, first, that the schools are almost all in Freetown and vicinity, an area of 300 square miles containing a population of about 63,000 people, largely to the neglect of the Protectorate, with an area of 30,000 square miles and a population of a million and a third; second, that the schools found in the Freetown area are, with few exceptions, unrelated to the educational needs of the masses of the people; and third, that the beginnings of education in the Protectorate are more definitely related in type to the hygienic, economic, and community needs of the Native people. Appreciation of these educational conclusions presupposes a knowledge of the Native people, the country, and the European organizations working in this British area. Part I of this chapter is therefore devoted to the economic and sociological backgrounds of education. Part II presents the educational activities, and Part III is the summary and recommendations.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Sierra Leone is one of the smaller British colonies on the West Coast of Africa, located approximately in the latitude of the Isthmus of Panama. With French Guinea to the north, and Liberia to the south, it occupies the southerly part of the North African continent, jutting out into the Atlantic Ocean. Historically, it holds a position of peculiar interest in the affairs of the West Coast. Its area of 30,000 square miles equals that of South Carolina or Scotland. Its population of a million and a third is approximately the same as that of South Carolina and one-fourth that of Scotland. Fewer than a thousand of the population are white, a negligible proportion in number but all-powerful in direction and control.

The confusing use of the terms "Colony," "Colony proper," "Protectorate" and "Sierra Leone" makes it necessary to define these areas at the outset.

(1) Sierra Leone, as it appears on a map of Africa, includes both the coastal area and the Protectorate. In this sense writers refer to the whole area as the Colony of Sierra Leone.

(2) The Colony, officially, is an area of 4,000 square miles, extending along the coast 180 miles and inland from 8 to 20 miles. Much of this area is as uncultivated and primitive as the inland Protectorate.

(3) The "Colony proper" is a peninsula of 300 square miles, 12 miles broad and 26 miles long. This is the historical "Colony" and includes the city of Freetown, a number of village groups, and a rural area.

(4) The Protectorate is a large undeveloped area of 27,000 square miles, extending inland about 200 miles.

Educationally, the important areas to be described are Freetown, with its peninsula environment, and the Protectorate. What, then, are the economic, hygienic, and human elements to which educational organization and efforts must be directed in these two areas?

Freetown and the Peninsula

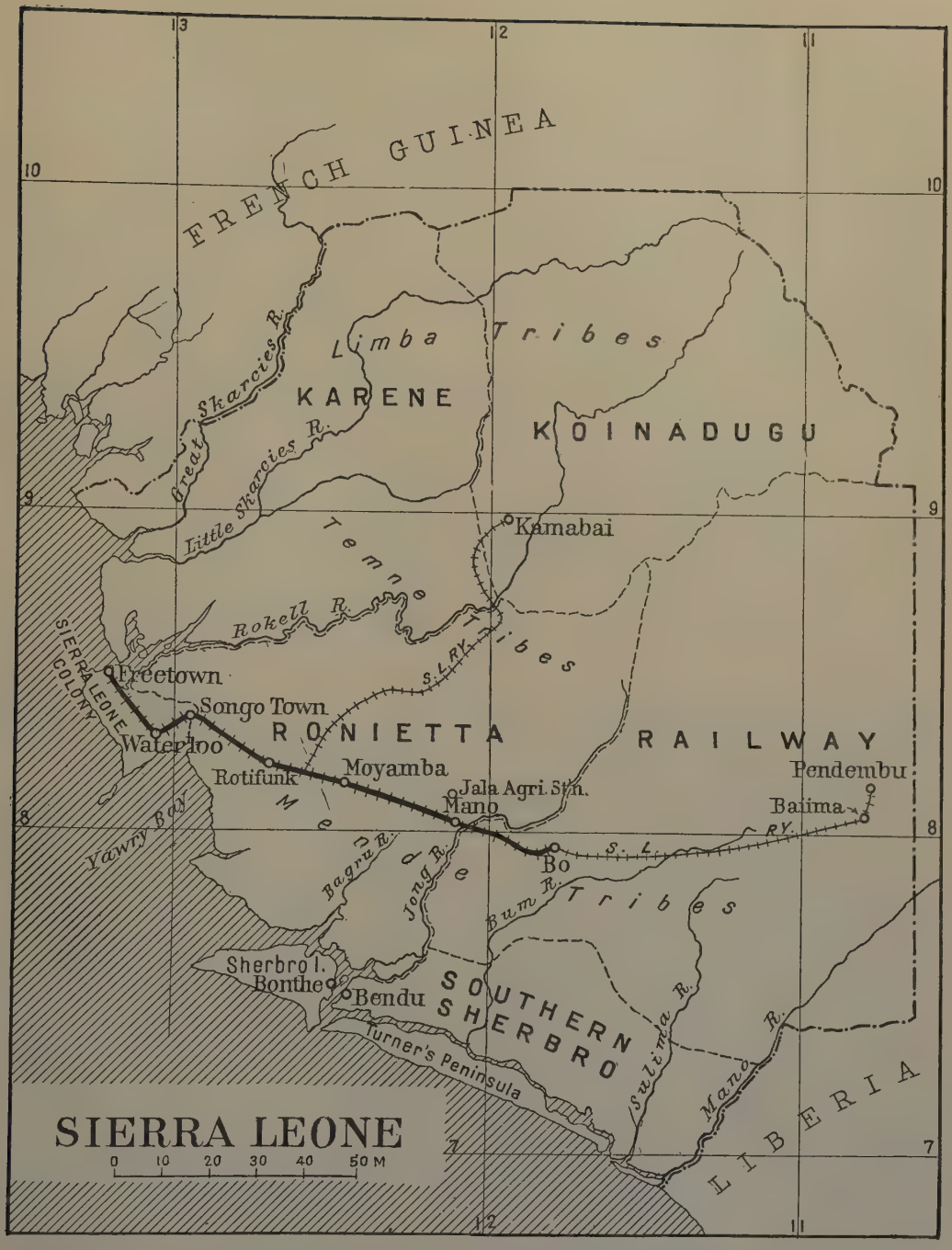
THE PEOPLE

The total area embraced in Freetown and the peninsula has a population of 63,000 people, of whom 40,000 are in the city of Freetown and the adjoining urban units known as Kissy and Wilberforce. The remaining 23,000 are in the Waterloo, or Headquarters area, a semiurban group about 20 miles away, and in several scattered villages. Of the 63,000 in the area, 30,000 are variously known as "Creoles" or "Liberated Africans and their Descendants." The majority of these are the descendants of emancipated slaves who were captured in various parts of Africa, but chiefly in the neighborhood of Lagos, Nigeria, inhabited by the Yoruba tribe. They were taken from slave ships on their way to America by British war vessels and landed at Freetown. The uneducated Creoles speak a strange corruption of language known as "Pidgin English." Members of the educated class speak English with the accent and accuracy of well-educated English people. They are an interesting social group who have exerted considerable influence in the affairs of practically every colony on the West Coast of Africa. They have supplied more than their proportion of professional men, not only for Sierra Leone, but for other colonies. The large majority of those trained in the schools have occupied various grades of clerical positions.

Recent censuses have shown heavy decreases in the Creole population. The following comments of the British census experts on this matter are very significant in the evaluation of educational policies in Sierra Leone:

> The registration returns show that the deaths exceed the births, but the system of registration of births and deaths is imperfect, and there is nothing to show that there is heavier mortality among the Creoles than the rest of the population.
>
> Assuming that the race is not dying out, but that its reduced numbers are due to emigration elsewhere, one thing is certain, viz., that, although the colony has progressed commercially in the last ten years, economic circumstances appear to be against the Creoles, and many are compelled to go elsewhere to earn a livelihood, and, as the general population has not declined, it is clear that their places are being filled by others.
>
> In 1909 the Secretary of State for the colonies appointed a committee to inquire into the subject of emigration from India to the crown colonies and protectorate. From the report made by that committee, one feature is brought out very clearly, and that is that in many West Indian and other colonies, where there is a considerable Native population, whether indigenous or Creole, who show a disinclination for agricultural labor, thus rendering the importation of immigrant labor an absolute necessity, that indigenous or Creole population has shown a tendency to diminish in numbers or to remain stationary, or perhaps to increase very slowly.
>
> In this colony we have a Creole population who show a marked aversion to tilling the soil; we have also a considerable aboriginal population invading the colony from the Protectorate as the Census Report of 1901 and the table of birth-places in this report will show, and settling upon and cultivating land once occupied by Creoles. It is suggested that much the same process is going on in this colony as is going on in other parts of the world, and that the principle to be deduced appears to be that when a nationality declines to cultivate the earth, the first industry of life, that nationality has a tendency to decrease.

In striking contrast with the decrease of the Creoles, the census shows the remarkable increase of the Temnes, Mendes, and Sherbros, the three great Native peoples of the Protectorate. According to the official census these virile peoples are increasing in the old colony area at the rate of 50 per cent in ten-year periods. This means that there



SIERRA LEONE, BRITISH WEST AFRICA

Educational facilities for this colony are largely confined to Freetown and vicinity, an area of 300 square miles. There are comparatively few schools in the Protectorate, with an area of 30,000 square miles and a population of a million and a third.

is a strong tide of immigration from the Protectorate to the Freetown peninsula. The latest available figures indicate the total number of persons born in the Protectorate who are now in the coast colony to be over 26,000. Over half of this number are in Freetown and its immediate environment, and 8,000 constitute a liberal third of the 23,000 in the Waterloo or Headquarters district. These facts should be seriously considered by those in charge of educational policies in the colony.

The non-African racial groups of the population are statistically almost negligible. Those of European origin are about 650 and of Asiatic origin 202.* Both groups have shown marked increase, but they are not sufficiently numerous to give rise to any difficult educational problem.

The vital statistics for the colony are very important, not only as a measure of the vitality of the people, but also as an indication of the hygienic conditions of life, including housing, food, and the chances of earning a livelihood. The registration of births and deaths for 1920 in the colony shows that the births were 20 per thousand and the deaths 27 per thousand. With liberal allowances for errors of registration, these rates present a very unfortunate condition of the vitality of the population groups. In normal American or European communities the death rate varies from 12 to 17 or 18 per thousand. The excess of deaths over births and the high death-rate in the colony should arouse the interest of every individual and agency responsible for the welfare of the Native peoples.

In this connection, it is important to explain that the above discussion refers to the Native population. It would be most unfortunate to give the impression that these health conditions cannot be improved. The vital statistics of Europeans and educated Natives who observe the hygienic rules of tropical countries prove conclusively the preventable character of the diseases that have caused such havoc among the uneducated Natives. The absence of mosquitoes and the high standard of sanitation in Freetown and the colony further support the emphatic conclusion of the Commission that the description of this region as the "white man's grave" is at present a gross exaggeration, whatever it may have been in the past.

The census classification of the people according to occupations is a valuable index of the educational needs of the people. The following facts from the latest available census are significant: Traders and hawkers, 13,625, of whom 1,936 were men and 11,689 were women; farmers, farm-laborers, and market gardeners, 12,661, of whom 9,189 were men and 3,472 were women; grumettas, laborers, and house-servants, 7,246, of whom 6,475 were men and 771 were women; mechanics and handicraftsmen, 5,239, of whom 3,642 were men and 1,597 were women; fishermen and native seamen, 2,764, of whom 2,661 were men and 103 were women; colonial government officers, chiefly clerks, 1,085, of whom 1,043 were men and 42 were women.

The comments of the census expert on some of these occupations are very enlightening:

> Traders and hawkers show an increase of 615. Besides street hawkers this heading includes shopkeepers, and judging by the appearance of the streets and the smallness and large numbers of the shops, it is evident that the transactions of the majority of traders and hawkers must be confined within very narrow

*The Census of 1921, not yet available, shows a considerable increase of both European and Asiatic people. Even with the increases, they are statistically unimportant.

A Village on Lake Kisale

Basoko, an Old Belgian Fortress

Alberta, with Towering White Ant Hill

The Triennial Flooding of the Lualaba

VILLAGES ALONG THE CONGO RIVER

Warriors from Kenya Colony

Kikuyu Women, Kenya Colony

limits. Owing to the great competition in trade, the practice has grown up within recent years of merchants and shopkeepers employing people to sell goods for them on commission, but it is to be feared that with many people, shopkeeping and hawking afford an unenergetic form of obtaining a livelihood and are but an excuse for leading an idle life.

Farmers, farm laborers, and market gardeners. Under this heading there is a notable increase of 1,014. The increase occurs chiefly in the Madonkia district, where there is a considerable increase of population, and it is an indication that a vigorous race from the Protectorate is settling in that part of the colony and turning its attention to the cultivation of the soil, a thing which the economic interests of the colony loudly demand.

One of the most definite measures of progress in a community is house construction. The British census presents the following interesting summary of building in the colony:

In the Report of the Census of 1901 comment was made on the decrease in wattle houses and the large increase in frame houses, and it was stated that the tendency during the last two decades had been to build more commodious houses. This tendency has been fully maintained during the last decade, with the result that frame houses have risen from 7,520 in 1901 to 9,514 in 1911, and wattle houses have decreased from 7,249 in 1901 to 6,530 in 1911. A noticeable feature also is the great increase in stone houses. The total increase of houses amounts to 1,428, and this is the more remarkable as no great increase of population has occurred, and it points to the fact that advancing civilization has produced a demand for better houses, and that fewer people should live in them.

Possibly the most significant fact of all is that the increase is almost entirely in Freetown and Port Sherbro. Freetown added 1,496 frame and 135 stone residences and decreased the number of its wattle houses by 236. Port Sherbro added 207 wattle, 130 frame, and 14 stone houses. These statistics reveal a very decided concentration of substantial interest in Freetown.

THE COUNTRY

For the purposes of this study it is not necessary to describe the physical features of the 180 miles of coast officially known as "The Colony." The significant area educationally is the peninsula, including Freetown and its environment, extending inland about 20 miles. The physical importance of this area is in the fact that the African coast at this point offers a splendid harbor, combined with highlands almost mountainous in dimension. Even a casual examination of a map of Africa shows how very infrequently is the coast line broken by friendly inlets. After passing Port Sherbro, another harbor within the colony, ocean liners must travel over a thousand miles to Lagos, Nigeria, where at great expense the British Government has made a harbor. In Liberia and the Gold Coast and other points passengers, baggage, and freight must be placed ashore in surf boats, a process that is expensive, difficult, and dangerous. It is little wonder, then, that Freetown was long ago recognized as one of the strategic points in West Africa.

Not only has Freetown commercial possibilities that have scarcely been touched, but the harbor and its mountain background are very beautiful. The traveler coming to Africa for the first time is most pleasantly surprised by the view of Freetown and its substantial buildings attractively arranged along the curved shore of the harbor. With artistic symmetry the city extends upward toward the base of the mountainous hills covered with green trees. Here and there amid the trees may be seen houses

of Europeans eager to enjoy the breezes away from the rush of the city on the lower levels. Some of the heights are being systematically developed as residential sections. This elevation above the sea level and especially above swampy areas so frequent in Africa is of very great value in providing favorable sanitary and climatic conditions.

Though the colony is in the tropics, ranging from seven to ten degrees North latitude, the climate is by no means intolerable. Sea breezes, varying elevations of land, and change of seasons afford much relief. The wet season extends from May to October, with highest rainfall and coolest weather in July and August. The driest months, as well as the time of greatest heat, are January, February, and March. The average maximum temperature is 88 degrees and the average minimum 72 degrees. The highest recorded temperature is 101 degrees, the lowest 60 degrees. While these temperatures do not seem excessive, the fact that the sun is directly overhead makes it necessary to wear a helmet of cork or some other thick non-conductor. Even five minutes of exposure to the sun may result in sunstroke or other serious difficulty. With reasonable precautions, now well known, the dangers from heat and rain may be almost entirely eliminated.

The soil possibilities in Freetown and its immediate environment are limited by the urban requirements for buildings and streets and also by the hilly contour of the section. There is, however, land for gardens even within the city limits. The peninsula has ample soil capable of producing vegetables and fruits far beyond the present supply. Particularly is this true of the valley lands around the village of Regent.

The production of animals for food and power is in a most lamentable condition. As in almost every part of Africa, the most important animals for food purposes that can be raised by the Native people are chickens, sheep, and goats. Bullocks are brought down to the seaports from the highlands in the interior. The very inadequate supply of all these animals is indicated by the high prices, almost prohibitive to the masses of the Natives. Strong as the demand is for meat, there is very little done to increase the supply.

The Protectorate

THE PEOPLE

The population of the Protectorate is variously estimated at from a million to a million and a half. The estimates are made by government officials on the basis of the number of houses, which are counted with considerable care for purposes of taxation. It is fairly certain that the population is well over a million Natives. In addition, the last available census* reports a non-Native population of 3,500. This group includes 170 Europeans, 100 Asiatics, 3,000 Sierra Leone Creoles, and others of African origin.

In comparison with the 75,000† people in the "Colony proper," it is evident that the million and a third Native people in the Protectorate present problems that are at least numerically far more important. Their importance is further emphasized by their vital relation to this part of Africa as the original people of the country, their virility, their plastic and even expectant state of mind, and by their general promise on the basis of reports received and results observed in the training process to which they have been subjected by government, merchant, and missionary. In contrast,

*See page 100.

†Colonial Office List for 1921.

the coast groups are more or less foreigners to the section, even though they are of African stock.

It is not easy to convey an accurate idea of the state of development of the interior groups to those who have not been in Africa. In some respects they fulfill the usual conception of primitive or even barbarous peoples. The least significant of these respects is their scant clothing. Others are their tribal system of government, their belief in the witchery of their medicine-man, and their enslavement to many forms of superstition. In other respects these Natives show remarkable capacity for developing as civilized people. Even within a few years the forces of civilization have brought a considerable number of them to a status equal to that of the most capable American Negroes.

The most authoritative source of information concerning the present condition of the masses of these Natives is the British census. According to this census there are seventeen tribes, divided into two general groups on the basis of their origin. One group, occupying the southern portion of the Protectorate, are the aborigines of this section and include the Mendes and related Lokkos and Krims, 500,000; Sherbros and Bulloms, 150,000; and the Veis, a small tribe extending into Liberia. These tribes are as yet largely pagan. Neither the Christian nor the Mohammedan religion has made much progress. The following comments from the census on these tribes are interesting:

> Mendes are the most numerous tribe in the Protectorate and the most warlike, and when roused show great ferocity, as was made evident during the Rebellion of 1898. They settle in the Colony in considerable numbers as agriculturists and laborers. . . . Of the Mendes and Konnohs practically all adults are farmers or farm laborers. There are a few Native blacksmiths, carpenters, and traders. No reliable statistics could be got of the numbers of those engaged in occupations other than agriculture. . . . The Mendes and Konnohs are for the most part pagans, the religion being a form of ancestor worship.
>
> Lokkos are a branch of the Mende tribe; many of them are settled in the Headquarters District and are occupied in farming. Although pagan, it is said that the western portion of the tribe are coming under Mohammedan influence.
>
> Krims are also a branch of the Mende tribe and are pagan.
>
> Gallinas or Veis come from that part of the country that lies between Sherbro and the Liberian boundary, and they also inhabit Western Liberia, and by some are supposed to be related to the Mendes. This tribe presents the unique feature of possessing a Native form of writing of their own, which was invented in the first half of the last century by one of their own people and is largely used by them.

The second group of tribes occupy the northern half of the Protectorate. They are invading tribes and Mohammedans from French Guinea and northward. The most numerous tribe of the group is the Temne, 350,000, now reported as 60 per cent Mohammedan. The Limbas, 110,000, are almost entirely pagan. The other tribes, though comparatively few in numbers, include the Foulahs, 11,500, and the Mandingos, 13,000, who are most zealous Mohammedans and responsible for the spread of that religion in West Africa. The census observations on these tribes are presented herewith:

> Foulahs are a seminomadic and pastoral people. They inhabit large districts in the Western Soudan. Although they are few in numbers in the Protectorate, to them and to the Mandingos is due the spread of Mohammedanism in West Africa. At a remote period they are supposed to have been calf-worshippers.

Mandingos—This tribe belongs to French Guinea, Senegal, Northern Liberia, and the Ivory Coast. They were originally pagans, but most of them are now zealous Mohammedans.

The most definite and accurate census statistics are those on the number of houses. The total number reported for the Protectorate was 204,938. The term "house" in this case is necessarily very different in meaning from that in coast cities or civilized communities. The usual Native house has walls made of mud plastered on stripped tree branches. The roof is covered with grasses, the leaves of palms, or bamboo. Houses vary in size and number of rooms, but the large majority are small, low huts with no windows or outlet for smoke. For warmth a fire is made on the floor in the center of the dark room. The cooking is done outside or under a shelter near the house. These houses are assembled in villages connected by African paths through the forests or along the plains. The sparsity of population is indicated by the fact that there are only about ten houses to a square mile. The census estimates about six or seven persons to each house.

Unfortunately, there are no vital statistics for the people of the Protectorate. It is well known, however, that the Natives suffer from numerous diseases, the chief of which are venereal diseases, malaria, black-water fever, hookworm, elephantiasis, and diseases of the respiratory organs. The infant mortality is shockingly high, being upwards of 300 per thousand as against 75 to 100 in a normal European or American community. There is every reason to believe that the death rate in the Protectorate is abnormally high. As yet the government measures for the improvement of sanitary conditions have only begun to influence the masses in the Protectorate. The medicine-man with his superstition and dirt still holds sway in many parts. Mothers are ignorant of the simple but vital health measures necessary to protect their children. Milk and proper food for children are very difficult to obtain.

THE COUNTRY

The physical resources of the Protectorate have not been satisfactorily studied. For the purposes of this Report, it is necessary only to point to the great stretches of tillable land arranged in a semicircle with a radius of 150 miles and over, with Freetown as the center. This area of approximately 27,000 square miles is described in the official reports as follows:

The configuration of the Protectorate varies much in different localities. The parts on the banks of the rivers are low and swampy, while away from the rivers the country consists of low rolling downs, with here and there a range of hills some 3,000 feet in height. Unlike many regions on the West Coast of Africa, the country is for the most part well watered by rivers and running streams. The principal rivers which empty themselves into the Atlantic on the Sierra Leone Coast are the Great and Little Skarcies, the Sierra Leone or Rokell, the Sherbro, the Jong, the Manneh or Mano, the Ribbi, Bum, Kittam, and Moa, most of which are navigable for several miles.

To the observer traveling inland by boat or train, the agricultural possibilities of the country appear remarkable. The land is heavily covered with tropical vegetation. Only a small proportion of it seems to be under any kind of cultivation. The method of farming seems to be little more than the scratching of the surface in a manner often destructive of the best possibilities of the land. The general appear-

ance of the soil and its products indicates that it could be made to produce a wealth of cereals, vegetables, fruit, and cotton. Sufficient number of cattle may be seen to suggest that more animal life could be maintained—a result that would not only supply meat but also contribute a vital factor for the development of the soil. In some respects the value of such small animals as chickens, goats, sheep, and swine is far greater than that of the larger animals requiring more capital investment and greater knowledge. The contrast of the promising agricultural possibilities of the Protectorate, with the practically negligible efforts to teach the Natives how to develop these possibilities, gives rise to a depressing view of educational activities, both in the colony and in the Protectorate. The disappointment is deepened by the thought that the agricultural results would be by no means limited to economic gains. Effective agriculture would mean not only a food supply, but an income to provide both the decencies of life and opportunity for education, and most of all a healthful activity to upbuild the physique and minds of the Natives.

European Organizations

The influence of European organizations has until within the past few years been very largely limited to Freetown and the small area of the "colony proper." Within the twenty-five years of British control of the Protectorate, government, commerce, and missions have gradually extended their influence into the interior. In view of the small areas compared with other colonies, the development of the Protectorate has not seemed equal to that of other British colonies in West Africa. This is probably explained in part by the marked difference between the Freetown area and the Protectorate, both as regards the character of the country and the population elements. There is now evidence of increased interest in the Protectorate. Governor Wilkinson was notable not only for his appreciation of the importance of the interior people and country, but also for his unusual grasp of the economic and educational adaptations required to realize their development. Governor Slater, recently appointed to succeed Governor Wilkinson, whose term of service terminates in 1922, is an officer of long experience and unusual ability. His genuine interest in the sound educational development of the Native people is well known.

The government of the colony consists of the Governor, who is commander-in-chief, aided by an Executive Council composed of four officials and the officer in command of troops. There is also a Legislative Council, of which the Governor is ex-officio president. This Council includes the members of the Executive Council, the Principal Medical Officer, Senior District Commissioner, and four unofficial members nominated by the Crown. Representatives of commercial organizations and prominent Natives are among the unofficial group. The Governor of the colony is also the chief executive officer of the Protectorate. The Legislative Council has passed ordinances authorizing the Governor to exercise and carry out the powers required by the Crown over the Protectorate.

The significant departments of government from the point of view of this Report are those of Education, Medicine, Sanitation, Agriculture, Forestry, Public Works,

and Railways. It is not possible within the limits of this Report to describe even those governmental activities that are definitely civilizing and educational in significance. While the departments enumerated are not extensive in personnel or equipment, they are commendably strong in the type and character of most of the officials. The following statistics from the Blue Book for 1918 give some idea of the government expenditures for the improvement of Sierra Leone:

Total Government Expenditures		£544,011
I. Education, agriculture, health, etc.	£72,343	
Education, £18,123; medical and sanitary, £45,032; agriculture and forestry, £9,188.		
II. Territorial administration	82,055	
Governor, commissioners, courts, etc.		
III. Military, police, prisons	59,557	
Military, £38,515; police, £10,845; prisons, £10,197.		
IV. Public works, railroads, posts, telegraph, etc.	203,210	
Railways, £142,424; highways, £12,816; telegraph and telephone, £11,832.		

The items have here been arranged in the order of their relation to the development of the people and the physical resources. The expenditures of the first group, including education, health, and agriculture, constitute about 13 per cent of the total budget. The £18,000 for education is less than 4 per cent of all expenditures. The health department has practically eliminated mosquitoes from Freetown and is now inaugurating health improvements in both colony and Protectorate. In 1918, there were 90,000 people vaccinated. The agricultural department includes a director, two European assistants, and the superintendent of the experimental farm.

The second group of expenditures comprise those for government administration and courts. These include the salaries and expenses of the Governor, the district commissioners, the court officials, and the Native chiefs presiding over Native cases. The influence of these relationships on primitive peoples is decidedly educational.

The third group are the expenses of the police and the military. Fortunately, they are less than those for education, health, and agriculture. Granting all the undesirable elements of the military and the police, they are necessary. Among undeveloped people, the Native police and soldiery have educational opportunities.

The fourth group are primarily for the economic development of the country. They constitute almost half of the total expenditures. The activities not only provide physical developments, such as roads, railroads, telegraph, and telephones that are necessary to civilization, but they also provide opportunity for the Natives to acquire mechanical skill. Among the significant results are 350 miles of railroad, 600 miles of road, and 1,100 miles of telegraph and telephone.

It is practically impossible to measure the influence of commercial concerns on the life of the Natives. The old relationship of merchants and missionaries was too frequently that of indifference, disapproval, suspicion, or hostility. There is still evidence of these various attitudes on the part of some merchants and missionaries toward each

other. It is probable that in the past there was considerable justification for the feeling on both sides. Even to this day it is not difficult to understand why some members of the two groups fail to understand each other. As one wise old missionary said, "there is enough difference in manner of life" to account for much of the divergence between them. But the time has come when both merchants and missionaries should try to understand one another so they may develop a helpful cooperation for the improvement of the Native people. It is generally recognized that sound business principles require that the people among whom trade is transacted shall be given every opportunity to develop in every possible way. It is equally sound in missionary effort to insist that commerce and industry shall be encouraged by every means.

The Education Commission has been impressed by the activities of the large commercial concerns not only in Freetown, but also along the railways, rivers, and highways of the Protectorate. At most of the larger centers, Europeans are in charge of the more important administrative activities. An increasing number of Natives are employed in various capacities. Their training under these conditions contributes very directly and effectively to their education. It is interesting to note the number of Natives who develop under this system so that they are able to start businesses of their own. The value of commercial activities lies both in providing modern agencies for the encouragement of production and sale and also in training the Natives in modern business methods. The extent and character of these commercial activities can be indicated only by the summaries of imports and exports and tonnage of vessels in foreign trade. The imports for 1919 were: Cotton manufacture, £461,098; coal, £164,171; spirits, £60,940; tobacco, £244,755; kerosene oil, £40,778. The exports have been shown in the statements concerning the resources of the country. Exports were: Ginger, £31,110, or 1,069 tons; palm kernels, £1,191,607, or 50,622 tons; palm oil, £115,515, or 828,750 gallons; kola nuts, £417,378. The total tonnage of vessels cleared in foreign trade in 1919 was 2,016,699.

With full appreciation of the contribution made by commercial concerns to the welfare of the colony, it seems certain that these concerns have not recognized their responsibilities either in the nature or scope of their activities. In a conference with the Freetown Chamber of Commerce it was brought out clearly that there was not a sufficient recognition of the value of education in the agricultural, commercial, and industrial development of the country. The chief educational interest of the members seemed to be the preparation of clerks for their offices. Many of them seemed to have come from England, France, and other European countries to accumulate money and to return home to enjoy life. The home offices are beginning to realize that their permanent and real success in Africa demands that the Natives shall be educated for economic production and citizenship, including the essentials of character.

II. EDUCATION

School activities are maintained by the government and by missions. The place of the missions in education is so large as to require some measure of their member-

ship in the colony and in the Protectorate. According to the Government Blue Book for 1918, the average attendance at their churches was as follows:

Church of England, 9,123 in the Colony and 570 in the Protectorate; Wesleyan Methodist, 8,089 Colony and 560 Protectorate; United Methodist, 2,185 Colony and 250 Protectorate; Roman Catholic, 1,266 Colony and 850 Protectorate; Countess of Huntington's Connexion, 1,655 Colony; United Brethren, 1,105 Colony and 595 Protectorate; African Methodist, 560 Colony and 490 Protectorate; Mohammedan, 1,266 Colony and number not known for the Protectorate. In addition, religious and educational activities are maintained by the American Wesleyans, the Seventh Day Adventists, the Christian and Missionary Alliance, and two or three other smaller organizations.

According to the census of 1911 it appears that the Anglican and Wesleyan membership decreased between 1901 and 1911; that of the United Methodist, United Brethren and Roman Catholic increased; and the Mohammedan membership showed a decided increase. The total average church attendance is about 25,000 for the Colony and 3,000 to 5,000 for the Protectorate. These figures show a decided centralization of religious work in the comparatively small area of Freetown and an almost negligible activity in the Protectorate.

It has not been possible to obtain statistics of school expenditures or attendance records of sufficient accuracy or uniformity to constitute a basis of comparison of educational activities maintained by different missions. It is possible, however, to describe the work of government and missions in terms that indicate somewhat the quantitative and qualitative needs of the educational system. The report of the Government Director of Education illustrates the type of statistical information available in the official figures which he transmits and the liberal estimates which he adds.

According to the Director, the total number of schools in 1919 was 181 and the enrollment was 12,000. In his opinion the accurate figures are more nearly 250 schools and the enrollment 18,000 pupils. A comparison of either 12,000 or 18,000 enrollment with 300,000 children, a conservative estimate of the children of school age, shows that with either enrollment the percentage of children at school is lamentably small. The division of this enrollment between the Colony and the Protectorate presents another enlightening comparison. It is estimated that about 9,000 of the total enrollment are in the Colony and the remaining 9,000 are in the Protectorate. In other words the Colony, with a school population of about 13,000, has 9,000 in school, whereas the Protectorate, with nearly 300,000 children, has only 9,000 in any kind of school. Comparison of types of schools in both areas will show other forms of neglect of the Protectorate, as well as the character of the educational methods in the Colony.

Freetown and the Peninsula

The area included in Freetown and the peninsula contains Fourah Bay College, seven schools classified as secondary, the Government Model School, and two small technical schools. There are also 97 elementary schools of various grades and condition. The total expenditure for current expenses of these schools is nearly £25,000;

Of this, £7,000 is contributed by the government; £6,500 is paid in fees by the pupils. £5,500 is from voluntary contributions, partly from the Native churches; and about £5,000 comes from American and European mission boards. The significance of these figures can be understood only by a consideration of the activities of the schools themselves.

Fourah Bay College

Fourah Bay College is a well-managed institution of college grade with strong classical emphasis. It is owned and managed by the Church Missionary Society. In 1917 this Society "entered into formal compact with the Wesleyan Missionary Society by virtue of which the two Societies agreed to cooperate in the work, support, and control of the college." The following quotation from the publication of the college indicates the interest and aims of the institution:

> The course is adapted to the preparation for the University of Durham's Arts course in theology and classics, English, Latin, and Greek. The school has been affiliated with Durham University since 1876. Of the 548 pupils, about half have taken a University Degree. In 1920 the course for Durham's modern B.A. superseded the old course in *litteris antiquis*.
>
> Three years of residence are now required instead of two, a modicum of science is now essential, Greek is no longer compulsory, the standard is raised in every direction, and Fourah Bay is doing its little best to fulfill both the letter and the spirit of these new demands of a new age.
>
> All candidates for entrance will be required to satisfy the examiners in six subjects, namely: Latin, Greek, mathematics, English, religious knowledge or ancient history, English history or physical and general geography. At the end of the first year of residence they must pass the intermediate examination. This consists of five subjects (two of these must be foreign languages), chosen from the following groups: 1. Latin; 2. Greek, English; 3. English, French, German, Hebrew, mathematics, logic; 4. Religious knowledge, ancient history, modern history, economics; 5. Hellenistic Greek, or any of the above subjects not already offered.
>
> Second Year Examination—Candidates must satisfy the examiners in five subjects, one being an ancient language: 1. Religious knowledge or Hellenistic Greek; 2. Greek, English; 3. Latin, French, German, Hebrew; 4 and 5. Two of the following: Modern history, ancient history, economics, education or military science, mathematics, philosophy or any of the above subjects not already offered.
>
> Third Year and Final Examination—Candidates must satisfy the examiners in four of the subjects offered in the second year. The subjects previously offered under 2 and 3 must be included.

The Calendar describes the requirement for the M.A. and degrees in theology and law. It is reported that a Native African has given the institution sufficient funds to found a professorship in physical science in 1926. Another African has supplemented this gift so that the teaching of the subject may be begun in 1923.

The teaching staff includes the European principal and vice-principal and four Native tutors. All are men of high academic attainments, but almost entirely limited to classics and theology.

The students in 1919 were 22 young African men from Sierra Leone and other parts of British West Africa. About half the students board at the college.

The plant consists of a college hall built of red laterite, a wooden structure used as chapel, and nine acres of land. It occupies a beautiful site overlooking the harbor. The financial support of the institution is very limited and uncertain.

Church Missionary Society Grammar School for Young Men

The Church Missionary Society Grammar School for Young Men prepares students for Cambridge local examinations and for Fourah Bay College with some instruction for civil and mercantile services.

The eight years' course includes the following subjects: Greek, 21 units a week,* beginning with the second year and extending through the seven years; Latin, 19 units through eight years; mathematics, 51 units, including geometry 12, arithmetic 26 and algebra 13; Scripture, 35 through eight years; English grammar and composition, 40 units through eight years; history, 14 units; geography, 19 units; English literature, 14 units; hygiene, 5 units, one period a week during the first five years.

The nine teachers are Native African men, well-educated in classical literature and theology. The pupils number 160 Native young men, of whom 31 are boarders and 129 are day pupils. The plant is in serious need of repairs. There are no facilities for scientific, manual, or industrial departments. The dormitory and boarding accommodations are not comparable with the standards of literary education offered.

The income is entirely from fees for tuition and board.

Wesleyan Boys' High School

The Wesleyan Boys' High School prepares Native young men for Cambridge local examinations and Fourah Bay College, with some instruction for civil and mercantile services. The institution is owned by the Wesleyan Methodist Missionary Society.

The nine years' course includes the following subjects: Greek, 13 units a week, extending through the last four years; Latin, 25 units, extending through seven years; mathematics, 88 units, including arithmetic 51 units, extending through nine years, algebra 19 units through seven years, geometry 17 units through seven years; English, 72 units through nine years; geography, 27 units through nine years; Scripture and catechism, 27, through nine years; French, 8, through four years; hygiene, 8, through four years.

The teachers are nine African men, well-educated in classical literature and theology. The pupils number 169 Native young men, of whom 31 are boarders and 138 are day pupils. The school plant was recently erected at a cost of £11,000. The annual expenditures are practically all covered by fees for tuition and board from the pupils.

Albert Academy for Young Men

Albert Academy for Young Men is a well-managed institution earnestly endeavoring to adapt its activities to the educational needs of both Freetown and the Protectorate. The school offers a four-years' secondary course to Native young men, with choice of emphasis in science, business, or classics. There are also four classes of elementary grade as preparation for the secondary classes or for government certificate. Courses in manual training are taught, both with skill and real regard for their broad educational value. The school is owned by the United Brethren Church of America.

The science course includes: Science, 16 units; mathematics, 12; English, 12;

*A unit is one period a week for one year.

Bible, 16; manual training, 8; history, 7; Native language, 4; psychology and pedagogy, 2; ethics, 2; political economy, 1. The classical course includes: Bible, 16; mathematics, 12; Latin, 11; English, 10; Greek, 8; manual training, 8; science, 4; history, 4; Native language, 4; political economy, 1. The business course resembles the science curriculum with a substitution of business for science.

The faculty consists of three American men, six Native men and one Native woman. They have been carefully selected on the basis of fitness for their teaching work. The pupils number 92 young men, of whom 51 are boarders and 41 day pupils. The plant consists of a large concrete-block building valued at £3,500, a shop of cement and expanded metal valued at £500, and shop equipment valued at £650. The institution is delightfully located at the base of the high hills in the suburbs of Freetown. The total annual expenditure is about £2,500, of which £1,500 is received from the United Brethren Board.

African Methodist Episcopal Seminary

A small school endeavoring to offer instruction of elementary and secondary grade. It is reported to have 91 boys and young men and expenditures amounting to £300 a year, of which £160 is from the Mission Board, £60 from the government, and £80 from fees from tuition.

United Methodist Collegiate School

A small school offering instruction of elementary and secondary grade. It is reported to have 77 boys and young men, of whom 12 are boarders and 65 day pupils. The total expenditures are £430, of which £320 is covered by fees from pupils, £64 comes from the government, and £46 is from other sources.

Annie Walsh Memorial School

A school for Native young women. "The schoolwork throughout leads to Junior Cambridge standard. The course of study includes reading, writing, arithmetic, English, literature, history, English composition, geography, French, Scripture, drawing and music. Provision is made for handwork in the lower classes and needlework in the upper classes. Boarders learn housewifery in all branches." The institution is owned by the Church Missionary Society.

The teaching force consists of 16 women, three of whom are Europeans, and 13 Native Africans. The pupils number 227, of whom 59 are boarders and 168 day pupils. The plant consists of a two-story building of stone with corrugated iron roof, a dwelling house, and four dormitories of stone with iron roof. There are also a kitchen garden, playgrounds, and flower garden. The arrangement of grounds and buildings is attractive. The annual expenditures are all covered by fees for board and tuition.

Wesleyan Girls High School

A school for Native young women. The course includes the usual subjects of the elementary grades, together with English literature, English history, vocal and instru-

mental music, drawing, hygiene, cookery, needlework, Scripture and catechism. The institution is owned by the Wesleyan Mission Board. The teachers are three European women and ten Native Africans. The pupils number 117, of whom 27 are boarders. A new plant is in process of erection in the suburbs of Freetown.

Diocesan Technical School

A small school giving limited instruction in technical activities. The number of pupils is only nine. The school was founded by a Bishop of the Anglican church. The purpose of the school is commendable, but its present condition as regards equipment, teachers, and pupils does not give promise for the future.

Government Industrial School

A small school, offering industrial training to about twelve Native boys. It is partly maintained out of funds provided by the executors of the estate of the late Sir Alfred Jones. Its work and influence are very limited.

Roman Catholic Schools

In addition to their instruction in elementary subjects and religion, the Roman Catholic schools offer some industrial training.

Seventh Day Adventist School at Waterloo

A small school of simple organization, stressing the educational value of industry.

Government Model School

A well-equipped and effectively managed school, offering ten years of instruction beginning with the infant classes and continuing through two years of secondary subjects. Provision is made for the religious instruction of Christian and Mohammedan pupils in their respective creeds. The course also includes some training in methods of teaching, woodwork, and domestic economy.

The head-master and directress of the infant department are Europeans. The 13 teachers are Native African men. The average attendance is 244, of whom 186 are boys and 58 girls. The plant is substantial and attractive. The type of architecture is suitable in form and appearance to the tropical character of the country. The expenditures for 1918 are £2,350, of which £2,200 was appropriated by the government.

Elementary Schools

The total number of elementary schools in the colony proper is 97, with an average attendance of about 6,000 children. Of this number 53 schools, with an attendance of about 4,000 pupils, are in Freetown, and 34 schools, with an attendance of 1,200, in the Waterloo or Headquarters district. The large number of small schools is explained by the Director of Education as due to the fact that "every village and community is inspired by a parochial patriotism depending on creed," with the result that small

villages often have two to seven schools. "The result," the director adds, "I leave to your imagination, which I think will be more charitable than the facts." The teachers in many of these little schools receive a beggarly compensation and the educational work is very often correspondingly poor and ineffective. Since the visit of the Commission the government has taken over a number of these little schools. Some of them have been closed; others have been assigned special classes, so that their teaching is not scattered over all the elementary standards, and the status of the teachers is being improved by selection, supervision, and better compensation.

The curriculum and supervision of the elementary schools assisted by the government follow closely the English method. The obligatory subjects are English, arithmetic, geography and one period a week of hygiene and sanitation. The optional courses are handwork, historical geography, and object lessons. Through the inspection system, for which English education is deservingly noted, these schools are compelled to maintain real standards of attainment in the subjects of the curriculum. The unfortunate element in the situation is that the same curriculum is used in both urban and rural schools. Very little change is made either in the subjects of the curriculum or in the content of the subjects for the varied conditions of a coast city and those of rural communities with people almost primitive in manner of life. The bad effect of this uniformity is observed not only in the rural schools of the small peninsula, but also throughout the great Protectorate, with its large population. Even the Freetown elementary schools fail to make adequate use of the optional subjects, so important for the preparation of their pupils for real service in the city.

Mohammedan Schools

The following statement from the government report concerning Mohammedan schools is significant:

> There are five Mohammedan schools or Madrasas for boys and girls; the roll number was 641, and the average attendance 368, as compared with 690 and 426 in the previous year. Over a third of the children belong to the Protectorate tribes. The subjects taught are English, Arabic, arithmetic, geography, hygiene and sanitation, drawing and handwork. Fees are charged at one school only. The Mohammedan community continue to show their appreciation of the advantages afforded by the government. Though the government pays the fees of 99 per cent of the teaching staff, they, nevertheless, contributed £380 during the year towards their school fund, as compared with £212 in the previous year.
>
> The Madrasa Islamia is approaching completion, and is estimated to have cost nearly £700, and the Madrasa Umaria expects in the next year to be housed in a new building, 90 per cent of the expenses of which will be incurred by the Mohammedan community at the village of Aberdeen.

The work observed in Mohammedan schools in different parts of Africa has always seemed to be much more that of rote religion than instruction.

The Protectorate

While the school facilities in the Protectorate are negligible in quantity, there are three institutions whose organization and methods are definitely related to the educational needs of the Native population. These institutions are the Moyamba Girls

School, the Bo School for Sons and Nominees of Chiefs, and the Njala Agricultural Training School. In addition to these three important and effective institutions, the government and mission societies maintain a number of schools, varying from simple "bush" schools with one Native teacher of very limited training to small boarding schools with European supervision. According to the government report for 1918, there were 54 government-aided elementary schools, of which 38 were graded as "elementary," six as "intermediate," and the remaining as "on probation." The total grant-in-aid to these schools was £796 and the number of pupils 1,078. The curriculum of these schools is reported to be the same as in the colony proper.

Moyamba Girls School

The Moyamba Girls School is an excellent institution for the training of Native girls, probably the most successful of Sierra Leone in relating its activities to the needs of Native women. The institution is owned by the Foreign Missionary Society of the United Brethren Church.

The academic course covers six standards, or nine American grades. Industrial training is provided in all grades. The cooking is taught in a Native kitchen with all possible regard for Native methods and Native food. Laundering methods are based upon the best features of modern and Native ways. In dressmaking classes the students select the garments found most suitable for the climate. Problems of home nursing and community life are worked out in the village homes. Effort is made to teach all how to sing and to lead others to sing. In the ninth year the pupils are prepared in simple methods of teaching. Most important of all is the plan of using all the home activities of the school for the training of the girls.

The teaching force consists of four American women, one Native woman, and three Native men. The pupils number 98, of whom 46 are young women boarding at the school; there are 62 girls and 36 boys. The plant consists of a residence of cement block and frame, a schoolhouse of cement and adobe, and several small buildings. The total value of the plant is about £2,000. Seven acres of land are leased and used for gardens and fruit trees. A substantial school and dormitory building is now being erected according to the best modern plans. The annual income is £710, of which £450 is received from the Mission Board, £110 from students' fees, and £85 from the government.

Government School for Sons and Nominees of Chiefs

An excellent school for the training of Native boys and young men who are either the sons or nominees of chiefs. The purpose of the school is to interest Native rulers in education and to improve the leadership of the tribal groups through education related to tribal needs. The eight years' course provides instruction in the three R's, and the usual English subjects, including geography and history, hygiene, elementary science, hand and eye training, woodwork, citizenship, bookkeeping, typewriting, and surveying, also agriculture in theory and practice, and teachers' lessons. The housing, boarding, and play activities of the students are all used for their training. While no

provision is made for religious instruction, considerable attention is given to habits and morals. As a number of the tribes and their chiefs are strongly Mohammedan, it is the policy of the school not only not to offend them, but even to cultivate their friendship. To this end a Mohammedan teacher of Arabic gives his whole time to that subject.*

The teaching force consists of a European principal and eight Native young men. All but the Arabic teacher are ex-pupils of this school. Altogether four Europeans are assigned to this school. Three were in England on leave at the time of the visit.

The students comprise 156 Native boys and young men. Their appearance, manner, and ability indicate their relation to the Native rulers from whom they come. All live within the school grounds in attractive houses incorporating the best features of Native buildings. Some of the houses are round and some are square. Each house is surrounded by a veranda. The mud walls are decorated with various color designs which the boys make from the neighborhood clays. The interior of each house is one large room with beds for four boys and a separate compartment for a teacher. A vegetable garden back of the house is cultivated by the boys and a flower garden adds beauty to the front of the house. The produce from the gardens is used or sold by the boys.

The plant consists of a fairly large frame building used for headquarters of Europeans, administration, and some school work; several Native buildings of mud and palmetto-leaf roof used for schoolrooms; a compound containing two streets of students' houses, and several other mud structures. All of these buildings are regarded as temporary. A new plant is to be erected at a cost of about £25,000. About 20 acres are used as kitchen gardens, flower gardens, and play fields. The annual expenditures are about £7,000, of which £6,000 is received from the government and about £1,000 from fees paid by the chiefs.

The Njala Agricultural Training School

The Njala Agricultural Training School is an institution recently organized by the government to train Native young men to be teachers and workers among the Natives of rural areas. The training includes instruction in the three R's taught in the vernacular, English in the upper standards, a practical knowledge of agriculture, and the cultivation of habits of order, thrift, and industry. Every effort is made to develop a spirit of service and a sympathetic attitude toward the Natives and their customs. The institution has been located next to the headquarters of the colonial agricultural department, so the teachers and pupils may profit by the experiments of the department.

The teaching force includes a European principal, a Native assistant principal, and Native teachers. The principal has been selected for his practical interest in rural education. The assistant principal is well known for his knowledge of the Native languages and for his interest in the improvement of the masses of the people. The pupils number about 50, all of whom are boarders.

During these initial years, when educational facilities in the Protectorate are negligible, the school is compelled to accept Native youth with very little or no education. As smaller schools are multiplied, the standards of admission will be raised so that

*In view of the primitive character of the people and the youth of the pupils the teaching of Arabic seems out of accord with the wise policy of the school to teach only subjects adapted to the needs of the people.

this institution may be devoted to the training of selected pupils for rural service as teachers, demonstrators of farm activities, and leaders of the Native people.

The plant consists of a considerable tract of land, schoolrooms and sleeping quarters in structures erected according to Native methods, and farming equipment. Permanent and more substantial buildings will soon be under way. So far as possible the plant will continue to adopt the best features of Native building. The financial support of the school is entirely from the government.

United Brethren Schools

The United Brethren have had missions in the Protectorate for many years, and their educational influence is probably greater than that of any other organization in this large area. The United Brethren schools are notable not only for their number, but also for the sincerity and wisdom of their efforts to meet the educational needs of the masses of the people. The school system centers in Albert Academy in Freetown and in the Moyamba Girls School in the Protectorate. There are five other schools, three of which have three teachers and two four teachers. Four of the five have small boarding departments. The buildings are all substantial structures of cement, brick, or stone. All are offering instruction in elementary subjects, industry, and religion. The society also maintains 24 small bush schools with a total attendance of about 500 pupils.

Roman Catholic Schools

Six Roman Catholic schools are reported in the Protectorate. Five of them receive aid from the government. They provide some training in industry. The Moyamba School has a fairly large plant with considerable land. The girls' work is under the direction of two European Sisters. There were about 20 girls, all boarders. The boys' department is conducted by a French Father. At the time of visit the plant was in a dilapidated condition and the boys' work was practically discontinued.

Native Pastorate of the Anglican Church

The government reports 16 aided schools owned by the Native Pastorate. No details are available concerning their work. They are probably small schools of very local influence. The Humphrey Memorial School, founded in 1915, has four Native teachers and 72 pupils, of whom 29 are boarders; 57 are boys and 15 are girls. The plant consists of an elementary schoolroom costing £400, two mission houses, and a church. The curriculum is reported to include "English, arithmetic, geography, hygiene, handwork, object lessons, agriculture, algebra, classics, geometry, Arabic, music, typewriting, religious instruction, practical and theoretical."

United Methodist Society

The United Methodist Society reports seven small schools. With one or two exceptions they are one-teacher schools in adobe buildings. The Moyamba school, reported to have 40 pupils, had about 25 pupils at the time of visitation. These were under the

direction of two Native teachers, and were meeting in a rather dilapidated church building. A new cement building was nearing completion.

Wesleyan Methodist Society

The government reports seven small schools under the Wesleyan Methodist Society. They are all very limited in equipment and influence.

African Methodist Episcopal

The African Methodist Episcopal Society reports four small schools convening in church buildings.

Christian and Missionary Alliance

The Alliance has located its three stations among the Natives of the interior. The plant and equipment are simple and very limited, but the work is related to the needs of the people. There are workers of American origin at each station.

American Wesleyan Mission

Two mission stations with small boarding schools are reported by the American Wesleyan Mission. European workers are in charge. The records indicate generous financial support by the Society and a sensible school program. There are probably other small bush schools.

Agricultural School Plant

The Agricultural School Plant, located near the railroad in the interior of the Protectorate, was made possible by a Native African who designated in his will that a part of his estate was to be used for the erection of an agricultural school. The large building erected some years ago is not used and the purposes of the donor have not been realized. The failure is reported to be due to the barren character of the land and complications in the financial management of the funds. It is probable that lack of interest in agricultural education has also been a factor.

Mohammedan Schools

There are no records of the educational activities of Mohammedans in the Protectorate. The government census shows the spread of this religion. Practically all the government schools provide an opportunity for Mohammedan influence through the Arabic teacher or Mohammedan religious service. There are also assemblies of children in many of the Protectorate communities at certain times for learning and reciting the Islamic forms. The educational value of these mass recitals is negligible.

III. SUMMARY AND RECOMMENDATIONS

The economic and sociological conditions described in the first part of this chapter indicate inviting possibilities of development for both country and people. The educational activities of government and missions outlined in the second part deserve the

appreciation of all who are interested in Africa. The Freetown peninsula has been under British influence for about one hundred years. In this time the government and merchants have established and developed such essential agencies of commerce as landing facilities, regular marine connections with Europe and other parts of the coast, railroads into the interior, roads, law and order, sanitation, water supply, housing, and numerous other institutions. The Protectorate has been under British auspices for only 25 years. Even in this period much has been done to facilitate the development of the country and the people through the establishment of law and order, agricultural experiments, sanitary regulation, and means of communication. While it is evident that much more could have been done, comparison with other parts of Africa is not unfavorable to British activities in Sierra Leone.

The results of mission activities are in some respects even more noteworthy than those of the government. Through their schools and their churches, the missions have developed a Native group in Freetown and the old colony whose influence has long been felt along the six thousand miles of West African Coast from Cape Verde to Cape Town. At every port visited on the West Coast and at inland stations wherever commerce has penetrated, the Commission has found Sierra Leoneans working as clerks for governments and commercial concerns. A number of them hold positions of importance as lawyers, physicians, and ministers. It is not possible to describe adequately the surprising success of missions in transforming African groups into communities of individuals whose manner of life resembles that of the British in so many respects.

It seems clear that the best form of appreciation for these achievements is in a sympathetic but frank expression of recommendations for changes and enlargements that the future may be worthy of the sacrifice so freely made in the past. In the formulation of these recommendations the effort has been to state the implications of the facts outlined in the first and second parts of this chapter. In general, it seems quite certain that a comparison of the economic and sociological conditions of Freetown and the Protectorate with the educational facilities in those areas shows that these facilities are inadequate in quantity and largely unsuited to the effective development of the Native people. More definitely the main lines of the recommendations are as follows:

1. That the educational system of Sierra Leone be reorganized for the education of the masses of the people and for the preparation of African leaders to work for and with the masses.

2. That the school system be extended as rapidly as possible, so that the hygienic, economic, and community influences of education may include the 300,000 youth of school age in the Protectorate, only a negligible proportion of whom are now in school. Even in the Colony proper with an enrollment of 9,000 youth, there are 4,000 youth of school age out of school.

3. That an effective system of supervision be provided for the small schools of the Protectorate. The supervision should not be merely inspection, but should involve an

advisory and even inspirational relationship resembling that of the Jeanes Fund supervising teachers described elsewhere.*

4. That the government agricultural department be given funds, facilities, and personnel to distribute the results of experimentation among the masses of small farmers who most need guidance and encouragement. Special emphasis should be given to propaganda concerning food crops and the smaller animals, such as chickens, sheep, goats, and swine, furnishing the meat for the people and the income for farming operations on a small scale. In all these activities it is most important that the agricultural department shall make large use of the schools. This applies also to other government departments, particularly health.

5. That earnest effort be made to develop the cooperation of government, missions, and commercial concerns for the educational improvement of the people. The end to be attained is so vital as to merit the best thought and the utmost energy to realize a working relationship of these three great factors in colonial life. In all this too much emphasis cannot be given to the importance of cordial understanding between Europeans and Africans in all plans.

Geographically the application of these recommendations would suggest the following modifications:

Fourah Bay College

This institution should modify the present course, almost exclusively classical and literary and intended to prepare for an English college, to a course which would provide adequately for physical sciences, including chemistry, physics, biology, physiology and hygiene, and agriculture; social studies, including modern history, economics, and sociology; modern languages; the languages of the aborigines; ethics, psychology, and the art of teaching. Students should be shown how to minister to the community needs of the people by neighborhood activities under the direction of the college. The sympathetic attitude of the African people towards these changes is indicated by appropriations by Africans to found a department of science.

Freetown Secondary Schools for Young Men

Leadership for the masses requires that the distinctly literary and classical character of the courses in most of these schools be modified and provision made for physical sciences, social studies, and activities more directly related to the educational needs of the colony. There should be greater recognition of such vital subjects as physiology and hygiene, agriculture, and teacher preparation. The five schools in this group should work out some form of cooperation so that each may contribute to the general purpose of secondary education in the service of the people. At present each school is struggling to maintain a complete course and the general purpose is preparation to pass the Oxford or Cambridge local examination. In his despair for the cooperation recommended above, the Director of Education has urged a "government secondary school for boys run entirely on modern lines with strong science side." The

*Chapter III, page 52.

implication of these facts is clearly that the government and the mission boards should combine to work out a plan of cooperation that will give Freetown a secondary school system that represents the best ideals and the combined strength of all the groups.

Freetown Secondary Schools for Young Women

The two institutions for young women have always stressed the home life of their pupils. The call of the masses requires still greater emphasis for a leadership of African women prepared to teach the simple necessities of the home as well as to impart the inspirations of motherhood. Here, too, the recommendation of the Director of Education for a government school for girls should be taken as a call for a strong cooperative movement so that each may supplement the general education of women. This call for cooperation is emphasized by the organization of Freetown women who have sent two of their representatives to appeal to America for funds to found an industrial school for the training of African girls.

Technical Schools

The technical schools, now almost negligible in influence, should be organized so that they may command the respect of the people. Public sentiment in the colony seems not to be convinced that these schools are really educational.

Protectorate Education

Government and mission societies should center their expenditures and energy on the million and a third of Native people in the whole Protectorate as against the sixty thousand of Freetown and vicinity. The Bo School for Sons and Nominees of Chiefs, Njala Agricultural School, and the Moyamba Girls School are all excellent types, but they must be multiplied, enlarged, and raised in standards as soon as conditions permit. The community elements of rural education, including country life schools, movable schools, farm-demonstration work, and boys' clubs should be introduced with the modifications needed in Africa.

Chapter VII

THE GOLD COAST

The educational activities in the Gold Coast are in many respects the most significant of any observed in Africa. The unique elements in the situation arise partly from the contrast of school systems organized according to varied ideals of education. First of these is the definite effort of the government, beginning in 1909, to relate education to the needs of the people. The second is the application of Swiss and German ideas of organization and training to the rural Natives. The third is the evangelistic use of education as an incident to general missionary endeavors. Study of the results of these three types is of the utmost importance to colonial and missionary administrators of education. Quantitatively, educational facilities in the Gold Coast are inadequate. Fewer than one-tenth of the youth of school age are in school. The lines of development and adaptation required must be based upon the economic and sociological condition of the people and upon the present educational facilities. Part I of this chapter outlines the important facts concerning the country, the people, and European organizations. Part II describes the educational facilities, and Part III summarizes the conclusions and recommendations.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

The Gold Coast is a British colony on the West Coast of Africa, directly across from the northernmost section of South America. Rectangular in shape, it extends northward from the Gulf of Guinea about 500 miles. The southern boundary extends 350 miles along the coast. Its total area, about 80,000 square miles, equals that of England and Scotland combined, or twice that of Ohio. The native population is over two million and the European population is about 3,000, negligible in proportion but all-powerful in direction and control. Numerous coast fortresses of large dimensions and romantic architecture record the dramatic struggles of various European nations to possess the mineral and human resources of the country from the fifteenth century to recent times. It is generally agreed that European colonization has had a more beneficent influence and a greater degree of success in the Gold Coast than in any other African colony.

THE PEOPLE

The geographical divisions of the Gold Coast, with their approximate population and area, are as follows:

Colony Proper	1,143,000 people,	24,000 square miles
Ashanti	407,000 "	20,000 "
Northern Territories	527,000 "	36,000 "

In contrast with Sierra Leone and Liberia, the Natives of the country occupy both coast settlements and the interior. Interesting historical references to the

numberous tribes in the southern half of the Gold Coast date back to the fifteenth century, when Portuguese and French navigators sailed along the coast and erected fortresses to protect their spheres of influence. Soon afterwards Swedish, Danish, Dutch, and English representatives came seeking gold and slaves. Interesting traditions point to ancient communications of Egypt and Phoenicia with this country, and in the tenth and twelfth centuries of our era to Mohammedan influence extending over the Sahara to the riches of the Gold Coast. The famous "Aggrey beads," known to the Phoenicians and known today in the Gold Coast, are curious links with the ancient past.

During the seventeenth and eighteenth centuries English trading companies and European nations were extending their trading operations in the colony. Coastal tribes, about ten in number, were assuming territorial limits, and inland tribes were being absorbed by the Ashanti people. These movements continued with numerous differentiations of little significance until 1871, when all the territory was transferred to British control. The Ashanti people continued their raids against other tribes and their warfare against the British until 1900, when they were completely conquered. The large area to the north of Ashanti was definitely organized into the "Northern Territories" in 1897 and placed under a commissioner.

The educational significance of these historical incidents is in the information they afford concerning the influences that have helped to mould the Native people of the Gold Coast. Even the passing traveler notes the results of these contacts. Probably the most striking result is the susceptibility to the appeal of education and civilization. The young African everywhere is eager for schooling. The difference in interest appears more in the attitudes of chiefs or other officers representing the tribal traditions.

The coast tribes with their long and frequent contacts with Europeans are particularly eager for educational opportunities. The Ashanti people reflect somewhat their warring history. Many of their chiefs have to be convinced that education will not undermine their influence and injure their people. The tribes of the Northern Territories, practically untouched by European influence, have not developed any decided attitude as to schools. They are generally open to approach and willing to be taught, though some of the older men constitute a decided exception to this favorable attitude.

Some observations made by the Education Commission give a more intimate view of the educational needs and possibilities of the Native groups as they appear to the traveler. It was observed that the women in fully half of the Ashanti villages were engaged in making pottery, often of pleasing lines, for carrying water and marketable products. Village blacksmiths, woodworkers, and weavers were seen in a number of communities. Soil cultivation of a very crude and primitive character was the prevailing occupation. The type of native rulers is usually another indication of the sociological status of the people. One old Ashanti chief who was visited took delight in describing his fights with the white people. He is suspicious of education and treats his wives and children as servants and property. The king of one of the coast groups

THE GOLD COAST, BRITISH WEST AFRICA

Schools are concentrated largely in the Eastern Province. Ashanti has limited educational provision, while the Northern Territories are practically without school facilities. Togoland, shown on the map, is a British mandated territory, part of the former German Togoland.

received the Commission with the dignity and splendor of mediaeval European courts. His son is a graduate of one of the English Inns of Court. Some of his people are goldsmiths of considerable skill. The masses are simple workers on the soil with many primitive customs and an income that is exceedingly meager. Another coast group has a ruler who graduated from one of the mission schools. This ruler recounts the stories of his people's past with great pride. He encourages those who can to recite the songs of their heroism. His plan of education includes features that relate to the simple needs of the masses. The power of superstition over the people is strikingly illustrated by the strange awe with which one of the Ashanti lakes is regarded. Chiefs and fetish priests exercise strict control over this lake. No boats are allowed on its surface. Native fishermen use only logs. Though there are thousands of people living all about the shore, only a few fish traps could be seen on the extensive surface of the lake.

In addition to these Native groups, divided roughly on the basis of European influence, there is a small but influential group of educated Natives, most of whom are living in the cities of Accra, Cape Coast Castle, and Seccondee on the coast, and in Coomassie and various small centers in the interior. In many respects they resemble the educated group of Freetown, Sierra Leone. They are, with few exceptions, products of mission schools and are now working for government and commercial concerns not only in the Gold Coast but in other parts of Africa. A few of them are professional men of considerable influence, graduates in law, medicine, engineering, and theology from British universities. Their blood-kinship with the Natives of the country marks a vital difference between them and the educated groups of Freetown and Liberia.

It is not possible to give an accurate estimate of their number. As they form an important part of the urban population, there is some measure of their influence in statistics for cities. The population of the larger cities is as follows: Accra, 25,000; Cape Coast Castle, 12,000; Seccondee, 12,000; Coomassie, 30,000—of whom 4,000 are coast Natives, 4,000 Ashantis and 1,200 from the northern territories. While the educated Natives probably do not constitute more than half the population of even the coast cities, they undoubtedly dominate the thought and action of the Native groups. In appearance and manner they resemble the educated classes of American Negroes. They speak English with the accent and accuracy of English people. Everywhere they show keen interest in America and express the hope that they are to be helped by American wealth and sympathy.

The vital statistics for the Native population are very unsatisfactory. The only definite measure of mortality is the infantile rate for Accra during 1918 and 1919. The deaths of infants under one year of age per 1,000 of births were 483 in 1918 and 360 in 1919. In comparison with the rate of 75 and 100 in European or American communities, under normal conditions, the rates for Accra are exceedingly high. These high rates of infant mortality in Accra, where sanitary regulations are presumably most effective, doubtless point to still higher rates of mortality among the Natives in other parts of the Gold Coast.

THE COUNTRY

The physical resources of the Gold Coast and the extent to which they are developed at present are indicated in the following statement of the principal articles of export for 1919:

Cocoa	£8,278,554	Palm oil	£140,163
Gold and gold dust	1,403,760	Lumber	103,238
Kola nuts	350,249	Manganese	71,808
Palm kernels	253,248	Rubber	33,637

The economic situation revealed in this export list warrants large educational development for the Gold Coast. Even a casual study of the methods of production of these articles emphasizes the need of an educational system that will reach the masses of the people and help them to make more effective use of the soil and minerals and water-power all about them.

The remarkable increase of cocoa production represents such a variety of causes, effects, and possibilities as to merit special comment. According to the Gold Coast Blue Book, 1919, "the production is in the hands of Native peasant proprietors who have developed an industry which in 1891 exported 80 pounds of cocoa, in 1911 more cocoa than any other country, and in 1919 more than half the world's supply." The remarkable increase of 360 per cent in the value of cocoa exports for 1919 as compared with 1918 is explained by improved shipping facilities after the war and by the jump in the average value per ton from £27 in 1918 to £47 in 1919.

The effect of this phenomenal cocoa boom was evident in every phase of life in the colony. While the majority rejoiced without measure and rushed blindly into plans for still greater increase, there were a few thoughtful people who realized the grave dangers of a one-crop production, resulting in the neglect of other important crops and in ruthless destruction of valuable timber and sometimes involving even the cutting down of palm trees. It seems passing strange that the lessons of the cocoa depression of 1918 were so soon forgotten. In his 1918 report, the Director of Agriculture writes significantly as follows:

> The depression has to some extent revived interest in other products, such as oil palm products and cola, and their production shows an appreciable increase over recent years. The cultivation of foodstuffs has also been energetically prosecuted so that no actual shortage has been apparent; and minor industries have received some attention.
>
> Provided therefore the lesson afforded by the recent depression is pondered and taken to heart it may not have been an unmixed evil and may tend toward the permanent good of agriculture in this country by proving to the people the foolishness of concentrating attention on one product only—a feature that has been becoming ever more apparent year by year.

The world-wide financial depression of 1921 involved the cocoa industry of the Gold Coast. Peasant farmers and commercial enthusiasts have reason to learn the wisdom of the warning sounded so recently by the Director of Agriculture. It is evident that the chief factor in correcting these unfortunate recurrences of booms and depressions is a sound type of education that will include agriculture, industry, and the community needs of all the people.

It is not within the scope of this Report to present a complete statement of the

physical resources of the Gold Coast. Enough has been presented to indicate the fertility of the soil, the wealth of minerals, and the beginnings of industrial, commercial, and agricultural development of the country. The colony is seriously handicapped by lack of harbor facilities. There is no natural harbor along the whole coast. Passengers and freight must be transferred by surf-boats at great cost and considerable danger. While the coastal region is low, with considerable areas of swamp, the interior is a plateau with hilly regions rising to the height of 2,000 feet. Beyond the forest region, extending inland about 150 miles, there are plains on which grains and grasses could be grown and stock-breeding undertaken. The country is lacking in navigable rivers. The Volta River, extending the length of the colony, is navigable for launches only about 50 miles. There are four other streams of little importance.

The climate is tropical, but with considerable variations of heat and rainfall in different sections of the colony and at different seasons of the year. The coastal regions are more frequently damp and hot. The interior plateaus offer agreeable changes of temperature. The average maximum temperature in the shade at Accra is 86 and the average minimum is 73. The first rainy season extends from March to July; the later rains are in September and October. The dry sandy wind, known as the Harmattan, begins in December and ends in February. With proper precautions as regards food, overwork, and the direct rays of the sun, Europeans of normal vitality are able to endure the climate. In swampy regions it is necessary to avoid the malaria mosquitoes and to take an adequate amount of quinine.

EUROPEAN ORGANIZATIONS

The Gold Coast has been especially fortunate in the European organizations that have worked in the colony. The old fortresses along the coast have been changed from strongholds of selfishness for the enslavement of the people into the headquarters of government officers working out plans for the welfare of the people and their country. The achievements of recent governors and especially of Sir John Rodger and Sir Hugh Clifford are notable in the history of the colony. The educational plans now being inaugurated by the Governor, Sir Frederick Gordon Guggisberg, are among the most significant governmental movements for education observed in Africa.

The colony is administered by a Governor with an Executive and a Legislative Council. The Executive Council consists of the Colonial Secretary, Attorney General, Treasurer, Principal Medical Officer, and Secretary for Native Affairs, with the Governor as the President. The Legislative Council includes the Executive Council, Comptroller of Customs, Director of Public Works, General Manager of Railways, the three Provisional Commissioners and nine unofficial members who are now three Europeans, three Paramount Chiefs, and three educated Native Africans, usually from the coast towns. All the members are nominated by the Crown. Ashanti and the northern territories are each administered by a Chief Commissioner under the Governor of the Gold Coast. The ability, culture, devotion, and experience of most of the government officers whose work was observed in the various provinces of the Gold Coast largely explain the progress that has been made.

The only available measure of the character and extent of governmental activities in the Colony is found in the following statistics of expenditures as reported in the Blue Book for 1919:

Total Governmental Expenditure		£1,777,750
I. Education, agriculture, and health	£195,000	
Education, £55,000; agriculture, £20,000; medical and sanitary, £120,000.		
II. Territorial administration	115,000	
Governor, commissioners, courts, etc.		
III. Military, police and prisons	215,000	
Military, £120,000; police, £65,000; prisons, £30,000.		
IV. Public works, railroads, highways, posts and telegraphs	474,000	
Public works, £177,000; railroads, £234,000; posts and telegraphs, £63,336.		

The relation of these expenditures to the welfare of the Natives is roughly indicated in the order of the items. The first group of expenditures, including education, agriculture, and health improvement, have to do very directly with the conditions of the Natives. The £55,000 for education, a little over three per cent of the total, is evidently a very meager sum for the schools of the colony. It seems fair to credit the government with the welfare work represented by expenditures for agriculture and health. The total of these expenditures is £195,000, over ten per cent of the total expenditures.

The second group include the salaries and expenses of the Governor, the Commissioners, the courts, and the administrative agencies dealing with the Natives and the general order of the country. The civilizing and educational influences of these activities are in some respects more important than those of schools, especially of the traditional type unrelated to the life of the people. The expenditures under this head represent about seven per cent of the total.

The third group of expenditures comprise the appropriations for police, prisons, and soldiers. In a new country these agencies are used to establish law and order necessary to education, health, and general safety. Under British administration the instruction and discipline of the military forces are usually educational in effect.

The fourth group of expenditures provide for the physical improvement of the country and include the railroads, the roads, post-office and telegraph, water-works, and public buildings. The railroads in the Gold Coast represent a mileage of 269 miles and a total cost of £3,500,000. The public highways have a total mileage about 3,000 miles, of which about 600 miles were constructed by the Public Works Department and about 2,400 miles by the tribal chiefs. The telegraph system has 2,600 miles of wire and the telephone system has 254 telephones. The expenditures for all items in this group constitute about 25 per cent of the total. These sums,

wisely expended as they usually are, contribute a factor of essential value to the development of the people and the country.

The influence of commercial concerns cannot be overlooked in the evolution of the influence of European organizations. In 1919 the European population consisted of 1,902 persons in mercantile operations, 561 in mining, 653 in government service and 66 missionaries. The increase of 200 per cent in the members of the mercantile community over 1918 marks both the return of men from war and the revival of trade. The chief imports in 1919 were as follows:

Cotton goods	£2,000,000	Bags and sacks	£725,000
Machinery	87,000	Building material	142,000
Provisions	394,000	Liquid fuel	268,000
Apparel	138,000	Motor cars and carriages	285,000

The exports have been enumerated as an evidence of the resources of the country. Ships entering and clearing totaled 1,671,000 tons, a tonnage nearly equal to that of 1914. The volume of commercial activities represented by these imports, exports, and tonnage of ships indicates the vital place of European business in the life of the colony.

Whatever may be the influence of the commercial groups and their large business activities, it is exceedingly significant that of the 3,200 Europeans in the Gold Coast only 66 are missionaries. Inquiries as to the educational interest of those engaged in business indicated that they have but limited appreciation of the value of education in the training of Natives for the economic welfare of the country. The prevailing notion seemed to be that the business value of the schools consists in the preparation of Native clerks for business offices.

An important exception to this superficial conception of Native education is found in the plans of the Commonwealth Trust. This organization, consisting of well-known men in Great Britain, was formed at the end of the Great War to carry on the business activities of the Basel Mission factories. In the original plans of the Basel Mission provision was made for educational and religious work in one part of the organization, and for trading, mechanical work, and general business in the so-called "factories." The latter were made possible by investments of German and Swiss business men, who received a limited return on their investment. All profits in excess of this limited dividend were given to religious and educational activities. The interaction of these commercial and educational activities has had a number of important results. It is the purpose of the Commonwealth Trust to hand over its surplus profits (after payment of a limited fixed dividend to the shareholders) to a body of directors called the Commonwealth Welfare Trustees to be applied by them for the encouragement of educational movements closely related to the needs of the people. One-half of the trustees are nominated by the Trading Company, and the other half by the Conference of Missionary Societies in Great Britain and Ireland. It is to be hoped that the leadership of this Fund will cause all commercial concerns to realize that sound economic wisdom requires a recognition on their part of the place of Native education in the welfare of the colony.

II. EDUCATION

The educational development of the Gold Coast is quite as interesting and unique as the economic and sociological development just outlined. There is a dramatic element in the heroic work of the British officers who came to Africa as the official chaplains of coast castles, but who remained in Africa to minister to the Native people. The record shows that at least three of these brave men died in the neighborhood of Cape Coast Castle about the middle of the eighteenth century. Though their black pupils were left without European guidance for many years, the representatives of the Wesleyan Mission, arriving about 1835, found the results of these early efforts conserved by the Native people. On this foundation the Wesleyans have organized an important educational work. The Basel missionaries from Switzerland and Germany arrived at Accra in 1827. Their activities have been effective in extent and significant in method. The Bremen or North German Mission was begun in 1847 and confined to the extreme east section. The Roman Catholic Mission, begun in 1881, now has work in the principal coast towns, in Coomassie, and in other inland stations. Though the Society for the Propagation of the Gospel commenced work in 1751, it has at present only six schools, five in the Western Province and Ashanti, and one at Cape Coast. The African Methodist Episcopal Zion Mission, an organization of American Negroes, maintains six schools, practically all in coast cities. Mohammedan communities and organizations are fairly numerous in certain parts of the Gold Coast. They are chiefly Hausa and Yoruba settlers and itinerant traders from northern territories. The Commission regarded it as significant that the Mohammedan groups did not seem to be an integral part of the general community either in Ashanti or in the coast provinces.

The educational activities of the Gold Coast Government are noteworthy for their efficiency and extent, especially in comparison with those of other colonies. They include the maintenance of 19 government schools; financial assistance of mission schools attaining government standards; and the inspection of both government and assisted mission schools. Noteworthy as these activities are in comparison with those of other colonies, the following statement by Sir Hugh Clifford, former governor of the Gold Coast, expresses the conviction of every thoughtful British official:

> I cannot pretend that I am equally satisfied with the amount of money which during the period in question Government has devoted to education. The expenditure on this service has automatically increased from year to year during the period under review, but in my opinion £37,511 is a pitifully small sum for a colony of the standing of the Gold Coast annually to disburse in the cause of education.

Sir Frederick Gordon Guggisberg, the present governor, confirms this conviction in the following significant words, which he is endeavoring to realize by every possible means at his command:

> The government now regards education as the first and foremost step in progress of the races of the Gold Coast and therefore as the most important item in its work. We shall not get a satisfactory system of education in this country without the expenditure of a very large sum.

The only available statistics concerning schools in the Gold Coast are those relating to government schools and mission schools receiving financial assistance from the government. According to these statistics for 1919 the number of schools in the Gold Coast was 216, with a total enrollment 27,500 pupils. It is estimated that there were about 250 small unassisted schools with an enrollment of about 7,500 pupils. The total enrollment for all schools was probably 35,000. Comparison of this figure with 300,000, a conservative estimate of the number of boys and girls of school age, shows that the present educational facilities provide for a little more than 10 per cent of the children.

The statistics further show that of the three large divisions of the Gold Coast, the colony proper, with a population of 1,143,000 and an area of 24,000 miles, has 186 schools with an enrollment of 25,000; whereas Ashanti, with 407,000 people and 20,000 square miles, has only 23 schools with an enrollment of 2,600; and the northern territories, with 527,000 people and 36,000 square miles, have only four schools with an enrollment of about 225 pupils. It is evident that the inland areas are practically untouched by educational agencies.

This concentration is further emphasized by the fact that the schools of the colony proper are largely in the Eastern Province. This province, with a population of 594,000, has 119 schools with an enrollment of 15,000 pupils; whereas the Central Province, with 335,000 people, has 45 schools with an enrollment of 7,000 pupils, and the Western Province, with 214,000 people, has only 22 schools with an enrollment of about 2,500 pupils. The failure of the schools to provide for rural areas in all except the Eastern Province is clearly presented in the following statement by the Director of Education: "Even in the Central Province, educational work has not made progress except in the large coast towns. On the other hand, schools are found all over the Eastern Province."

Comparison of school attendance with the number of children of school age shows that even with this so-called concentration in the Eastern Province the school facilities fall far short of what would be necessary to provide for all the children between the ages of 6 and 14 years in the province. The number of children between these ages is at least 90,000, whereas only 15,000 are now in school. That the parents of the 75,000 may not be interested in sending their children to school only increases the responsibility of a government endeavoring to direct the activities of the people to the best economic and civic ends.

Another fact of general interest in these statistics is the proportion of boys and girls enrolled in the schools. The proportion in the colony as a whole is about one girl to five boys. In the Eastern Province it is about one girl to four boys; in the Central Province one to five; in the Western Province one to ten. In Ashanti the proportion is about one to nine, whereas in the northern territories the proportion is one girl to twenty boys. The neglect of the education of girls and women is evident in these statistics. It is interesting to note that educational facilities in primitive groups are almost exclusively for boys, but that the advancement of education results in a rather rapid correction of the disproportion.

The statistics of educational expenditures are so confusing as to be of little value in determining relative costs. According to the report for 1919, the total estimated government appropriation was approximately £58,000. Of this amount £25,000 was a special expenditure in connection with the Scottish and Bremen Mission schools and the reorganization necessitated by the change from the Basel Mission to the Scottish Society. Excluding the educational expenditures of these two societies and also of the government, the total income of the other assisted schools was approximately £15,000. Of this sum, £6,600 was grants-in-aid from the government, £5,100 was paid in school fees by the pupils, and £3,300 was contributed by the mission societies.

Reference has already been made to the educational influence of other departments of the government. The most direct of these are the Public Works Department in training mechanics, the Department of Health in the dissemination of information and the awakening of public opinion, and the Department of Agriculture. The Agricultural Department maintains the following activities:

(a) Classes for school teachers and students at five stations for periods of three weeks twice a year. The total number in 1919 was 98.

(b) A small rural school conducted in connection with the Assuantsi Experiment Station for the education of the Native youth in rural activities.

(c) Itinerant instruction. The tours of senior officers through rural areas amounted to 1,647 days in 1919. There are also 28 local cocoa instructors of the Head Chiefs of Ashanti and the Eastern Province. These men are employed by the department to work under the direction of the chiefs in improving the methods of cocoa cultivation. Owing to poor supervision by the chiefs, their work is said to be of little value.

Government Schools

The government maintains a training college for teachers, with 89 pupils, a technical school with 54 pupils, and nineteen schools of various standards with an enrollment of 4,000 pupils. The training college, the technical school, a senior school with 900 boys, a junior school with 530 boys, and a girls' school with 210 girls, making a total of 1,770 pupils, are all located in the city of Accra. In addition to these there are two other small schools in rural villages of the Eastern Province. Two of the government schools, one for boys with an enrollment of 620, and one for girls with an enrollment of 220, are in the city of Cape Coast Castle. There is one other small school in the Central Province. The government maintains three small schools with a total enrollment of 150 in the Western Province. In the whole of Ashanti the government maintains four schools, a boys' school with an enrollment of 418, and a girls' school with 93, both in the city of Coomassie, and two small schools in rural villages. In the northern territories the government has a monopoly on the whole area with only four small schools and a total enrollment of 211. It is evident that the school facilities provided by the government are very largely in the urban

centers of the colony. Even the schools observed in rural villages are, with one exception, urban in type.

The Government Training Institution for Teachers, organized in 1909, now has a teaching staff of eight teachers, of whom five are European and three are Native. Some of the European teachers are usually away on leave in England. The number of students in 1920 was 89, all boarding at the school. Students are admitted on completion of the seventh standard. The government provides free tuition, board, and lodging. Students qualified to enter must give a bond of £30 to complete the course and teach for five years in a government or assisted school. The course covers two years, and includes a review of elementary school subjects, methods of teaching, practice teaching, woodwork, gardening, and religious instruction. Agricultural instruction is given at the Government Experiment Station in two courses of three weeks each. The classroom teaching was effective in imparting information, but the emphasis was literary in character and the physical sciences were neglected. The pupils in woodwork, for example, did not seem to understand the value of their work for the development of character or for practical purposes. Some of them regarded the work as merely recreative. The management of the dormitories and school recreation contributes effectively to orderliness, cleanliness, and other sound habits of life. The school plant is one of the best observed in Africa. The location of the school in the city of Accra, its curriculum, and its general emphasis all tend to prepare the students to be urban teachers. There is very little regard for the rural needs of the colony.

The Government Technical School, organized in 1909, has a force of six teachers, of whom four are Europeans and two are Natives. Two of the Europeans are usually away on leave in England. The principal of the school is especially well prepared to direct the activities not only for the technical training of the pupils, but also for their character development. The number of pupils in 1920 was 54, all of whom board at the school. Pupils admitted must be between 15 and 19 years of age, must have passed the fifth standard, and must give a bond of £10 to complete the course. All expenses are paid by the government. The course covers three years of instruction either in carpentry or engineering. The latter involves machine-shop theory and practice, including the general repairs of machinery. The daily program in the shops is from 8 to 12 A.M. and 2 to 4 P.M., with one hour of written work in the evening. Workshop arithmetic, mechanical drawing, and theory are offered and greatly appreciated by the pupils. Drill and physical instruction are given twice a week. Games and sports are encouraged and supervised by the European and Native staff. Religious instruction of one hour a week is provided for those who desire it. The present endeavor is to prepare the pupils to engage in the mechanical activities of the Government Public Works Department rather than to become teachers of industry. This is due to the shortage of trained mechanics for the numerous reconstruction projects required after the war. The Director of Education and the school officers are emphatically of the opinion that the school should also send forth teachers of industry, who will go out to multiply their skill in the prepara-

Women Bearing the Burdens

A Cannibal Guarded by Native Soldiers

The Juju Rock, Held in Awe by the Natives

Fetishes—Emblems of Cruel Oppression

AN AFRICA THAT IS PASSING

Government Preparation of Health Workers, Belgian Congo

Education Through Industry—Natives "Learning by Doing" Under Belgian Railway Mechanics

tion of others who will devote themselves directly to mechanical pursuits. The location of this school in the city of Accra is justified by the important industrial activities of the government center of the colony.

The government primary and grammar schools have been listed and their location indicated in the first paragraph of this section. Practically all of them are well managed. The English system of supervision is effective in maintaining the measurable elements of the assigned program. The curriculum in the government and assisted schools is above the average in adaptation to the needs of the pupils, requiring attention to such subjects as hygiene, hand and eye training, and industrial work. Whatever failure there is is due to the fact that the teachers do not sufficiently appreciate the importance of these subjects and especially those related to the community life of the people. Grammar and English are regarded as the most important subjects of the curriculum. The schools for girls at Accra, Cape Coast, and Coomassie are making some effort to relate their work to the home life of the young native women. Much more is to be desired.

The difficulty of organizing school activities related to the life of the pupils is illustrated by the experience of the government in trying to cooperate with two capable and influential Native rulers who desired to have schools for their people. One of these rulers was especially eager that the boys should be taught to till the soil. To this end the government assisted him to organize a school near the governmental agricultural experiment station. Each boy received an annual grant of money from the chief and the government. At the time of visitation the two-room school of mud walls and corrugated iron roof was attended by a small group of rather young boys who were being taught the usual literary program by Native teachers. The chief had lost interest and the general feeling was that the school had failed of its purpose, because Native sentiment is so strongly in favor of books as against a knowledge of the soil. The school organized for the other chief was also located in the heart of an agricultural area, but the teaching emphasis was wholly urban. The entertainment provided for the visitors was a reproduction of English songs and recitations, with no reference to Africa. There was comparatively little in either school to prepare African youth to deal more effectively with their environment.

Scottish Mission Schools*

The educational effort of the Basel Mission in the Gold Coast has produced one of the most interesting and effective systems of schools observed in Africa. The Society was organized in 1815 and began work in the Gold Coast about 1827. During the first sixty years the Society lost about 100 European missionaries through death. Reference has already been made to the unique organization whereby the Mission maintained two kinds of institutions. In the one group there were schools and churches. In the other group there were "factories," combining both stores for trading purposes and shops for mechanical pursuits. According to the plan, the "factories" contributed all profits beyond five per cent to the educational and relig-

*Formerly Basel Mission

ious instruction. Their influence was by no means limited to the transfer of these excess profits. First of all their mechanical shops trained and employed a large number of Natives as journeymen. It is probable that these shops prepared more mechanics than any other mission agency in Africa, and rivalled even the Public Works Department of the Government. Secondly, the commercial activities reached the economic life of the people, influencing their agricultural activities, their expenditures for food and clothing, and developing habits of thrift and home life. All this was in accordance with the fundamental policy of the Basel Mission, which insisted that the converts should "come out from among their heathen relatives and form a separate community." It is interesting to note these Christian communities, usually neat and clean, in contrast with the Native villages and the Native idea of order. There is undoubtedly much to be said in defense of this "separatist" method. The results in the Gold Coast prove that much good can be accomplished in this way. Whatever may have been the justification in the past, however, it seems certain that the time has now come when the Christian Natives should, so far as possible, retain their relationship to their Native groups and become a leaven for civilization and Christianity.

As a result of war conditions, the Basel missionaries were compelled to withdraw from the Gold Coast about January, 1918. Early in 1919 the direction of the work was given to the missionaries of the United Free Church of Scotland, and Mr. A. W. Wilkie was transferred from the Calabar Scottish Missions in Nigeria to the Gold Coast. The similarity of these two organizations in many features of their work made possible this transfer of management with the least possible disturbance to morale. The elements of similarity are chiefly the thoroughness of supervision, interest in rural communities, and educational provision for the simple needs of the people. The following minute passed by the Committee of the Evangelical Missionary Society in Basel, December 15, 1919, indicates the spirit in which the transfer was made:

> The Basel Mission, being prevented from continuing its work on the Gold Coast, approves of our work being taken up by the Mission of the United Free Church of Scotland. It has given us great satisfaction that the Scotch Mission wishes to enter upon the work on the Gold Coast with the intention of carrying it on in the same spirit in which it was done before, and as far as possible keeping up the organization introduced by the Basel Mission.
>
> As to the property of the Basel Mission on the Gold Coast, it is for our committee a matter of conscientious stewardship to maintain—in dealing with the authorities—the standpoint of legal right, but we hand it over to the Scotch Mission for use and without compensation until the whole situation is definitely cleared up.
>
> We shall not cease to take a deep interest in your labors, and to remember prayerfully a work which has been built up with such an amount of love and sacrifice.

The schools of the Scottish Mission (formerly Basel Mission) include a Catechists' Seminary with 55 students, and a Teachers' Seminary with 80 students, both requiring seven standards for admission; a Girls' Seminary with 58 pupils in standards IV to VII inclusive; seven boarding schools with 1,000 boys in standards IV to VII inclusive; 180 assisted and unassisted schools with 7,500 boys and 3,000 girls in standards I to III inclusive. Of the last group 75 maintain the standards required to receive

financial aid from the government and are classified as "Government assisted schools." The enrollment of these assisted schools is 5,100 boys and 2,200 girls. The two young men's seminaries, the girls' seminary, and the seven boarding schools for boys also receive financial aid from the government. There is also in Accra a book store which supplies books, stationery, and school material for the use of missions and the general public. While it is conducted on a commercial basis, the store has a decidedly helpful educational and religious influence.

The geographical location of these schools is notable in that they are widely distributed over the rural areas. Of the 61 assisted schools in the eastern province only two are located in Christianburg, a suburb of Accra. All but one of the five boarding schools for boys and the three seminaries are situated far inland among the Native people, undisturbed by coast influences. The nine assisted schools in the central province are in the small villages of the province. Only one of the thirteen assisted schools in Ashanti is in the city of Coomassie. The provision for the education of girls is also significant. In the assisted schools the ratio of girls and boys is about one girl to two or three boys. This ratio is much more favorable to the girls than in any of the other groups of schools in the Gold Coast.

The organization and supervision of the Scottish Mission system of schools are deserving of special consideration. The Basel Mission system included about sixty European workers who were supervisors of field work, superintendents of schools and mission stations, and teachers of the advanced classes and special subjects. Up to the present the Scottish Mission has been able to have only ten European workers assigned to the Gold Coast. Owing to absences on leave and illness, this number is usually very much less. Plans for the increase of the staff are now being vigorously pushed. In the meantime the Native workers are showing unusual powers of supervision. At present the secretary of the Scottish Mission in the Gold Coast has general charge of all the schools and visits all districts. The field is divided into twenty-nine supervisory districts, with one Native pastor in charge of each district. These Native pastors are trained teachers and visit each school in their district at least once every three months. The preparation of these pastor-supervisors and the efficiency of their supervision are in most cases quite remarkable. Each pastor has at his headquarters one central school, covering three standards, under three teachers. The larger village schools have two or more teachers and three standards. The small village or bush schools have one teacher and provide two or three years of instruction up to Standard I. From the three-standard day schools the pupils are promoted to one of the seven-standard boarding schools. The next step is a two years' course at the Teachers' Seminary under European supervision. Those desiring to be pastors and supervisors proceed from the Teachers' Seminary to the two-year course in the Catechists' Seminary. The annual program of the boarding school provides for a vacation of from eight to twelve weeks. The daily schedule begins between 5.30 and 6.00 in the morning and continues till about 9.00 P. M. Ample time is allowed for recreation and manual activities.

The mission plants erected by the Basel missionaries are unique. They are fairly

uniform throughout the colony. The central structure of every mission is a large building surrounded by wide verandas on the first and second floors. The ground floor is devoted to classrooms and the second floor to living rooms for the teachers and workers. The walls are made of a mixture of mud, cement, and straw. The window frames, doors, and wood-work of the buildings are substantial and decidedly Swiss in appearance. There are many evidences of the skilled handicraft of the Swiss and German missionaries. On the second floor the missionaries can enjoy the breezes of the well-ventilated rooms and the wide verandas. In most of the plants this large building forms one side of a rectangle, the other sides of which are formed by one-story buildings used as dormitories, kitchens, and sometimes workshops. The arrangements for the pupils' sleeping and eating were formerly very crude in most of the schools. Students were compelled to arrange for their own food with the village families. This was exceedingly unfortunate and in the case of the girls dangerous to morals. Fortunately all this is being corrected under the direction of the Scottish Missions. Mention must be made of the extensive and well-cultivated gardens around some of the schools. In some instances these gardens are beautiful with flowers and trees and rich in tropical fruits.

The expenditures for this system of schools during the period of transfer from Basel Mission to Government and Scottish Mission are probably neither typical nor normal. They give, however, some idea of costs. In 1920 the current expenses were £20,139, of which £14,000 was in fees obtained from the Natives and £3,797 from the government. The Scottish Society paid the salaries and expenses of the European mission workers.

The Abetifi Seminary for Training Catechists and Pastors, organized in 1899, has a teaching staff of one European and two Native teachers. The number of students in 1920 was 56. The present plan is to admit students who have completed seven standards and the two-year teachers' course at Akropong. The course is two years and includes dogmatics, symbolics, isagogics, pastoral theology, homiletics, church history, comparative religion with special reference to Islam, Christian ethics, Old Testament and New Testament exegesis, singing, manual labor, including gardening and carpentry. The curriculum is evidently very "dogmatic and theological" in content. There seems to be little provision for the development of interest in community activities. No physical science is offered and agriculture is presented only in manual labor.

The Akropong Teachers' Seminary, one of the earliest inland schools, has two European and two Native teachers. In 1920 there were 80 students admitted on completion of seven standards of elementary education. The curriculum is practically the same as that of the Government Training Institution at Accra. The course in "hand and eye work" was especially good, the Native teacher showing unusual skill in his direction of the pupils. The interest of the pupils in the community needs of rural people was unusually strong and intelligent. The high type of students and their appreciation of the essentials of education are explained by the healthful influences to which they have been subjected in the boarding schools located in rural areas close to the masses of the Native people. It is to be hoped that the institution will provide

teachers of agriculture, simple industries, and physical science. The plant is the usual quadrangle of the Basel Mission type. Senior and junior schools of elementary grade are closely connected with the Seminary. This grouping of schools not only develops an educational atmosphere, but also furnishes opportunities for practice teaching.

The Aburi Girls' Boarding School has a teaching staff of two European women and three Native women. The attendance is 58 young women, admitted after completing three standards of elementary education. The course includes standards IV to VII inclusive, according to the government code. Provision is made for instruction in needlework, cookery, laundry, and gardening. All the work of the institution is done by the girls. The daily program is as follows: Rising, 5.45 A.M.; prayers, 6.15; domestic work, 6.30 to 7.30; school, 8.00 to 11.00; play, 11.00 to 12.00; dinner, 12.00; play, 12.30 to 2.00; school, 2.00 to 4.00; play, 4.00 to 6.30; supper, 6.30; preparation, 7.00 to 8.00; prayers, 8.00; silence, 8.30. The plan and spirit of the institution are such as to prepare young women effectively for service among the Native people. The plant now includes the buildings formerly used as a hospital for the Basel missionaries. The gardens and general arrangement give indication of the thought and toil which the early missionaries devoted to the plant. There is now need for repairs and modifications to suit the demands of a larger educational work.

The seven boarding schools for boys have a staff of thirty well-trained Native teachers. The attendance is about 1,000 boys in standards IV to VII inclusive. The course of study follows closely the government code. The general order and spirit of the institutions are good. The institutions have been unusually successful in strengthening the interest of the pupils in the problems and needs of their Native communities. While improvements have lately been made in the facilities for eating and sleeping, there is room for further progress. Better provision should also be made for instruction in simple industry, agriculture, and physical science.

The 180 elementary day schools offering the first three standards of elementary education constitute the body of the system. With the infant classes providing from one to three years of instruction before standard I, these schools represent four or five American grades. The staff consists of 29 supervisors and 315 teachers, all trained in the methods of teaching. The enrollment is 10,500, of whom 7,500 are boys and 3,000 are girls. The efficiency of the schools is indicated by the high average attendance of 8,800. The course is largely determined by the government code. Strong emphasis is given to the use of the vernacular as the medium of instruction, particularly in the lower departments.

Wesleyan Mission Schools

The educational and religious activities of the Wesleyan Mission are among the most important in the Gold Coast. The work was begun in 1835, when a young missionary was sent over in response to the request of a ship captain, who reported that some Natives had asked to be supplied with Bibles. The origin of the Native interest in the Christian religion is traced to the work of an army chaplain who in 1751 requested permission to "make a trial with Natives and see what hope there would be

of introducing amongst them of the Christian religion." This trial was continued through the aid of the Society for the Propagation of the Gospel until three missionaries died and a fourth was incapacitated by illness.

The Wesleyan missionary of 1835 died within six months. Two other missionaries and their wives followed, but all were dead before two years had passed. The work was immediately continued by Thomas Birch Freeman, whose father was an emancipated slave and whose mother was English. This missionary with African blood in his veins was able to survive the attacks of fever. He arrived in 1838 and applied himself vigorously to the establishment of schools and churches. In 1839 he penetrated inland as far as Coomassie and in 1842 visited Abeokuta in Nigeria. In many places he found evidences of human sacrifices, including torture, mutilation, and burials of the living. When the Mission celebrated the fiftieth anniversary in 1885, Freeman, the central figure of the celebration, was able to report 23 African ministers, 48 catechists, 7,300 church members, 3,000 pupils in 74 day schools and high schools for boys and girls at Cape Coast Castle and Lagos, Nigeria. The price of this achievement had been the death of seventeen missionaries within the first twelve months of their service.

The Wesleyan Mission Schools include Richmond College, a school of secondary grade with an attendance of 83 young men; Accra Boarding School for Girls; Cape Coast Boarding School for Girls; the Training Institution at Aburi, and 44 government-assisted schools. The secretary of the Mission reports 415 smaller schools, variously denominated as preparatory, primary, or outstation schools. The supervision of these smaller schools is not sufficiently effective to obtain reliable reports of attendance and work. The current expenses for the work of the Society are reported to be £15,000, of which £6,200 is received in fees from the Natives, £500 from the Home Society, and £3,600 from the government.

Richmond College is a school of secondary grade, located at Cape Coast Castle. It is one of the oldest schools in the Gold Coast, and has exerted a notable educational influence in the Colony. Many of the Native leaders of the West Coast received their early training in this institution. The teaching staff consists of two European and four Native teachers. The enrollment includes 83 young men, of whom 58 are boarders and 25 are day students. The course offers four years of secondary subjects. The curriculum is fairly well related to the educational needs of the pupils. The spirit and discipline of the student body are good. The management and teaching are effective. The school is attractively located in the city on a slight elevation overlooking the ocean. As this is the most important institution in the Wesleyan organization, it is hoped that the plant and equipment may be improved and the organization made thoroughly effective.

The Cape Coast Girls' School is located in the same compound as the Richmond College, but the work is entirely separate. The staff consists of two European women and several Native teachers. Provision is made for both boarding and day pupils. The instruction is effective and well related to the needs of the young women.

The Accra Girls' School is located in the center of the city. The staff consists of

two European women and several Native teachers. Provision is made for both boarding and day pupils. Effort is made to relate the school activities to the home life of the girls. The buildings are well constructed and the compound comfortably large.

The Wesleyan Training School for Agents is located at Aburi, several miles in the interior. The purpose of the institution is to train young men to become teachers and catechists. The plant consists of the mission house and school building, both constructed of stone and cement with iron roof, and seven acres of land used for gardens. At the time of visit, the work was being reorganized by a European worker. The wife of this European was conducting an interesting primary school.

The assisted schools of the Wesleyan Society are 44 in number, with an enrollment of 8,000 pupils, of whom about 7,000 are boys and 1,000 are girls. There are 19 schools in the central province, centering at Cape Coast, with an enrollment of almost 3,300 pupils, of whom 450 are girls; 16 schools in the eastern province, centering at Accra, with an enrollment of 3,000, of whom 400 are girls; 7 schools in the western province, with an enrollment of about 1,300, of whom 170 are girls; and 2 schools in Ashanti, with an enrollment of 420, of whom 45 are girls. These statistics show a small proportion of girls to boys in the enrollment. Study of the locations shows, furthermore, that a very large proportion of the schools are in coast towns and villages. The teaching staff of these assisted schools consists of 290 Native men.

In addition to this comparatively small number of schools maintaining standards of work meriting government recognition, the Wesleyan Society reports a considerable number of unassisted schools. It is probable that many of these are of comparatively little value. They are under the direction of the superintendent minister of each circuit, in accordance with the organization of the Wesleyan Church. The supervision plan requires that town schools shall be visited every week and bush schools once a quarter.

Roman Catholic Mission Schools

The Roman Catholic Mission began work at Elmina in 1881. According to the report of the Mission, the school system includes six schools under European supervision, with 455 pupils, six European teachers and ten Native teachers; eleven intermediate schools with 1,725 pupils and 55 Native teachers; and 65 smaller schools with 1,920 pupils and 130 Native teachers.

The government reports 32 assisted schools, with 3,600 pupils, of whom 410 are girls. Of these schools eight are for boys, two for girls, twelve are for boys and girls, and ten are for infants. The eleven schools in the central province have an enrollment of 1,200, of whom 270 are girls; ten schools in the eastern province have 1,055 pupils, of whom 51 are girls; nine schools in the western province have 830 pupils, of whom 85 are girls; and two in Ashanti have 350 pupils, of whom 10 are girls. The small proportion of girls is noticeable. Most of the schools are located in coast towns.

The Cape Coast School for Girls offers instruction through seven standards. The staff consists of two European Sisters, assisted by Native teachers. A number of the girls board at the school. The work is effective and effort is made to relate the

education to the life of the girls. There is also a boarding school for boys at Elmina. In addition to the usual academic instruction, some provision is made for teaching printing, binding, rope-making, and gardening.

Former Bremen Mission Schools

The Bremen Mission began its Gold Coast work in 1847. Its headquarters were in Togoland, the former German colony, and its activities in the Gold Coast were limited to the extreme eastern section. By 1881 it had only four schools in the colony. In 1916 the German missionaries were deported on account of war conditions and the management of the school was taken over by the Education Department of the government. According to the official report of the government for 1919, this system includes 25 schools. with an enrollment of 1,866, of whom 320 were girls. The schools are located in rural areas and the standards of work are said to be good.

African Methodist Episcopal Zion Mission Schools

The African Methodist Episcopal Zion Mission represents the Church of that name organized in America by American Negroes. It is one of the strong religious organizations of the Negro people in America. It began work in the Gold Coast about 1900. In 1904 the organization had two schools, assisted by the government, and in 1914 there were three assisted schools. According to the report for 1919, there were six assisted schools with 938 pupils, of whom 88 were girls. Practically all of these schools are in coast towns. The work of the Cape Coast school has commendable qualities.

Church of England Schools

The work of the Society for the Propagation of the Gospel in this field goes back to 1751, when the Society sent to the Gold Coast the Rev. Thomas Thompson, who remained there until 1756, when he was compelled to retire on account of ill health. Through his efforts three Natives were sent to England for education. Two of these died, but one, named Philip Quagua, returned to carry on religious work till 1816. The Society then discontinued its activities in the Gold Coast, leaving the field for the Wesleyan Mission as described elsewhere.

In 1904, an Assistant Bishop was consecrated for the Gold Coast, with headquarters at Seccondee. At present the church reports the Cape Coast Secondary School, with 75 boys, five assisted schools with 706 pupils, and three unassisted schools with 420 pupils. Three of the assisted schools are in the western province and two are at Coomassie. Only ten per cent of the pupils are girls. The urban location and interest of practically all the schools deprive them of any influence on the rural masses.

The secondary school at Cape Coast is located in the center of the city. The plant and boarding facilities are in bad condition. The curriculum is literary and classical, with practically no provision for physical science. The Coomassie Senior School for boys provides seven standards. The classes meet in the church building. The course includes instruction in gardening. There was evidence of real effort in the

past to make this instruction effective. At the time of visit, however, the gardening was poorly supervised.

Seventh Day Adventist Schools

The Adventist organization maintains one boarding school with 41 pupils and five small bush schools with 69 pupils. The superintendent of the mission is European. The teachers are all Natives. The instruction at the headquarters school includes the usual subjects of the elementary standards with training in farming and building.

Independent Schools

The Accra Baptist School is a private institution, organized and controlled by a Native minister, the Rev. Mark C. Hayford. The funds for the institution have been raised largely by private appeals in England and Scotland. At the time of visit the classes were crowded in half-finished rooms in the lower part of the building. The upper floor is occupied by Mr. Hayford and his family. The teaching staff consists of Mrs. Hayford, a European women, and Native teachers.

The Accra Royal School is another private institution, organized and controlled by Principal Kitson Mills, a Native of the Gold Coast. Funds for the school are raised mainly by entertainments and school fees. The attendance is large and the course covers seven standards. The building and equipment are poor.

The Graves School at Cape Coast is a private school, maintained by fees and gifts from Native citizens. The building is a discarded trading establishment. The boarding facilities are crude and crowded. The curriculum attempts to provide courses in French and classical languages to pupils of very limited training. The shoe repairing and other hand-work are commercial in character.

III—SUMMARY AND RECOMMENDATIONS

Comparison of the economic, sociological, and educational conditions in the Gold Coast with those in the other African colonies shows the unique position of this colony. The Gold Coast is in many respects the most significant area visited. Its interesting history, its resources, its people, its landed peasantry, its capable governors, its effective missions, have all contributed to the success of the colony. Great credit is due to the Basel missionaries for their organization of a system of schools in rural areas. The mechanical activities of the school and the economic influences of their trading centers have made a real contribution to the development of the West Coast. The Wesleyan Mission has also had a marked influence on the educational and religious life of the colony. Many of the outstanding Native leaders in the professional life of the colony are products of the Wesleyan schools.

The educational interests, activities, and plans of the Gold Coast Government are very significant and surpass those of all other colonies visited by the Commission. The definite effort of the Government to relate education to the needs of the people probably goes back to Sir John P. Rodger, who appointed a committee in 1908 "to

revise educational rules, establish a training institution for teachers, to establish a technical school, and to introduce hand and eye, industrial and agricultural training into the schools." Americans will be interested to know that Sir John was influenced in this decision by his tour of American schools for Negroes. The success of this committee has been recorded in the description of the government and assisted schools.

In March, 1920, General Guggisberg, the present Governor, appointed a committee to survey the whole field of education in the Gold Coast. This committee worked with conscientious care and submitted a valuable statement of present conditions and of the improvements required. The Director of Education is now observing methods of education in other parts of the world for the purpose of introducing important changes in the Gold Coast system of schools. The most immediate effect of the Governor's interest in education has been the decision to build four junior trade schools. The official pamphlet gives the following description:

> These institutions provide a four-year course to boarding pupils only. The first aim is the training of character. Literary education will occupy a third of the time. Vocational training will aim at turning out good reliable artisans and craftsmen. Agriculture will be taught as for commercial purposes and food farming. The whole organization will be carried out on "Boy Scout" lines and each class will become a kind of a Boy Scout troop.

With full appreciation of past educational achievements and present plans of both government and missions, it is clear that only a good beginning has been made. Of the 300,000 youth of school age, only 35,000 are in school. The government is not relieved of any responsibility by the fact that a considerable proportion of these children and their parents have no interest in education or that many of them are even antagonistic to schools. Sound economics and sound government require that they shall be shown the value of education in spite of their indifference or opposition. The present teaching force in the colony is about 900, and the annual demand for new teachers is about 125. To meet this demand, the annual output of new teachers is only 100. Owing to the strong demand of commerce for intelligent young men, a considerable number of this limited output are drawn away from the teaching profession. There are, therefore, no teachers to enter the new educational fields.

As regards types of educational activities, it has been noted that the educational program of the government and assisted schools includes some provision for hygiene, "hand and eye," and industrial training. Owing to the urban location of most of the schools and the strong interest of the teachers in literary and clerical subjects, however, their influence is much more related to the small urban groups of people than to the rural masses.

The following recommendations indicate the general lines of improvement as the needs appear on the basis already presented in this chapter:

1. That the educational authorities differentiate clearly the three educational needs of the Gold Coast, namely:

   (a) The education of the 300,000 boys and girls of school age, only one-tenth of whom are now in school.

(b) The training of teachers and leaders for these masses.

(c) The education of professional men, such as physicians and lawyers, who must pass the conventional requirements of education in British universities.

2. That the program of education be based upon the conception that the development of teachers and leaders for the masses is the first task, that the education of the masses is the second and great responsibility, and that the preparation of professional men according to conventional European standards is the third step.

3. That the education of Native teachers and of the masses of the people be determined by the needs of the masses, namely, health, ability to develop the resources of the country, household arts, sound recreations, rudiments of knowledge, character development, and community responsibility. The Native teacher should, so far as possible, have access to the great truths of the physical and social sciences and the inspiration of history and literature.

4. That the educational policy provide for a system of schools that extends among the masses of the people. Such a system requires the following elements:

(a) Central institutions for the training of teachers and workers imbued with interest in the community life of the Native people. It is clear that any such institution should be in a rural area. The curriculum should provide instruction in physical and social sciences, teacher-training, agriculture, mechanical arts, household arts, methods of recreation and other subjects related to the life of the people.

(b) Community center schools, including a number of small local schools. These center schools would accept pupils finishing the local schools. They would act as supervising and inspirational centers for the local schools.

(c) Local day schools, accessible to the children of the community and serving as centers for the improvement of health, economic welfare, home, and general morals of the people.

(d) A supervisory system that provides not inspection only, but rather more of advice and cooperation to encourage, strengthen, and inspire.

5. That in population areas without schools, the government provide for the present lack of fully-trained teachers by providing for the temporary employment of teachers of lower qualifications on condition that adequate supervision is provided for them and also that facilities for the increased supply of first-grade teachers are encouraged.

6. That the profession of teaching receive some form of government recognition in addition to a living wage, so that the profession may attract capable youth and also exert a greater influence on community life.

7. That the education of women and girls receive much more serious consideration both as to quality and extent of training.

8. That the schools in their community extensions be regarded as centers for transmitting the message and influence of such government departments as agriculture and health.

9. That the personnel and equipment of the agricultural department be enlarged so that more provision may be made for the instruction of the small farmers in food production and in general rural improvement. Similarly larger educational use should be made of the health and public works departments. In these activities the department of education should be regarded as the technical authority on methods of instruction.

10. That the cooperation now existing between the missions and government be extended to include the commercial and industrial agencies, so that the full power of the colony may be devoted to improvement of the people.

Chapter VIII

NIGERIA

Confidence in the future educational development of the great Colony of Nigeria must be based on the significance of a comparatively small number of well-organized mission schools and on the educational statesmanship of British governors like Sir Frederick Lugard and Sir Hugh Clifford. Present facilities for education in Southern Nigeria are utterly inadequate and, with few exceptions, not adequately related to the hygienic, economic, and character needs of the eight million people in the southern provinces. Educational provision for the nine million Natives in Northern Nigeria is practically all in promise. The three government schools of Kano City are sound beginnings, but the Native millions awaiting education present a stupendous problem complicated by Mohammedan and tribal differences of perplexing proportions and variety. Part I of this chapter presents the "Economic and Sociological Backgrounds" for education in a brief outline of the important facts concerning the people, the country, and the European organizations in Nigeria. Part II describes the educational facilities. Part III contains the "Summary and Recommendations."

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Nigeria is a British colony on the west coast of Africa. With a coast line of 500 miles, stretching east and west along the Gulf of Guinea, the great colony extends northward 700 miles to the French Sudan. Its area, about 360,000 square miles, is of empire dimensions—three times the area of the United Kingdom of Great Britain and Ireland, almost as large as France and Germany combined, and larger than all the Atlantic coast states from New York through Florida. The Native population, about 18,000,000, is one-half that of England and Wales, three times the white and Native population of the Union of South Africa or Australasia, and almost equal to that of all the South Atlantic and New England states. The European population is only about 2,800, negligible in proportion but most influential in the educational, commercial, and governmental activities of the colony.

The great area of the country, the variety of Native peoples and their tribes, the diversity of physical features and the numerous political divisions require a definition of the more important geographical units. The map, page 151, indicates the distribution and density of the population and the location of the twelve provinces in Northern Nigeria, the nine provinces in Southern Nigeria, the colony proper, and British Cameroons. It also shows the division of Southern Nigeria into the western, central, and eastern provinces. The areas to be defined are as follows:

Southern Nigeria is the coastal third of Nigeria, with 7,750,000 people and 77,000 square miles.

Northern Nigeria is a vast inland empire, with 9,000,000 people and 256,000 square miles.

The colony proper includes the port city of Lagos and a small area thereabout, with 154,000 people and 1,335 square miles.

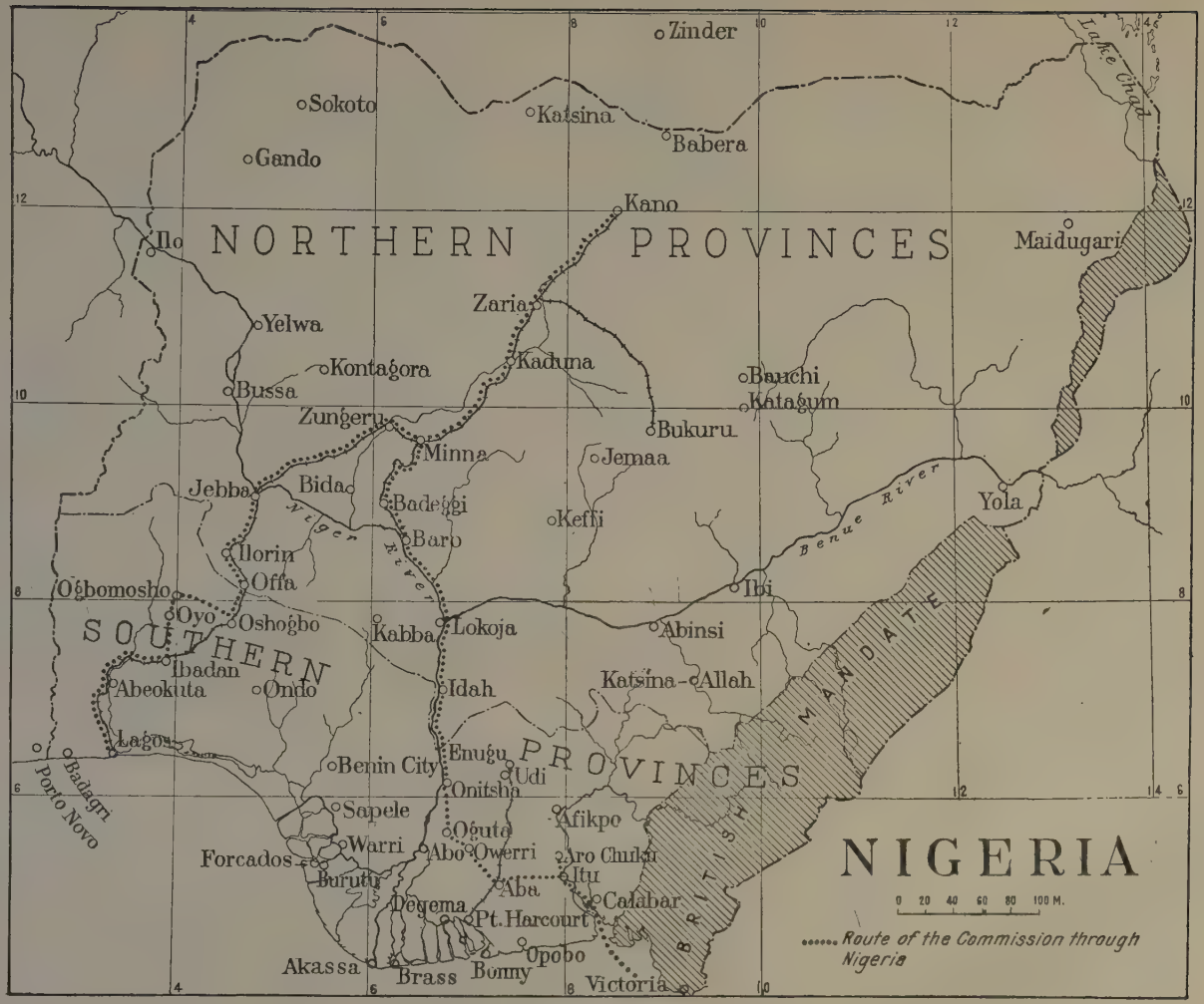
The British Cameroons, with 600,000 people and 31,000 square miles, include the territory assigned to the British when the German Kamerun was divided between the British and the French according to the Treaty of Versailles.

The outstanding physical feature of Nigeria is the great Niger River, entering at the northwest corner and flowing east and south through the center of Southern Nigeria. About 250 miles from the ocean it is joined by the Benue River, flowing southeast and draining the central east section of Nigeria. Some miles from the coast, the Niger divides into numerous branches and forms a delta mesh that is hardly distinguishable from the small streams of the swampy coast. The Cross River of the southeast corner is navigable for many miles and drains a considerable area. These rivers, formerly the highways of human slavery, are now important agencies of commerce and civilization.

Nigeria as a whole is divided into four physiographic belts. The coast region is an almost continuous swamp, with dense mangrove forests extending inland from ten to sixty miles. The one striking exception in this dismal area is the mountainous region of the extreme east coast in the British Cameroons, where the Victoria Mountains rise to a height of 14,000 feet. The second belt is a dense tropical forest region, fifty to a hundred miles in width. The third belt is a more open type of country, with hills and plains of high grass and considerable forest. This region includes the northern stretches of Southern Nigeria and extends well into Northern Nigeria. The remainder of Nigeria, constituting about one-half the total area, is a great rolling plateau with an average height of about 2,000 feet, rising to 6,000 feet toward the eastern sections. The vegetation and forests of the southern areas grow less and less until the sandy regions of the northern boundary merge into the sands of Western Sudan and the Sahara.

THE PEOPLE

Diversity of types and density of population are the distinctive qualities of the Native peoples of Nigeria. In comparison with other parts of Africa, the number of people to the square mile in many parts of Nigeria is unusually large. The average density for Southern Nigeria is approximately 100 persons per square mile, whereas that of Northern Nigeria is about 35. The map, page 151, shows the greatest density to be in the southeastern provinces. Onitsha, with a population of 180 per square mile, has the highest. Owerri, with 167, Calabar with 139, and Ogoja with 130, are next in the order of density of population. The only other provinces with more than 100 persons to the square mile are Kano in Northern Nigeria and the colony proper, including the city of Lagos. Even the traveler is impressed with the populous character of the country. On the automobile roads from Onitsha to the Cross River, the members of the Commission were amazed by the number and frequency of the villages. Likewise from the decks of the boats on the Niger and on the Cross River, village after village and groups of even city dimensions were seen. The Native city of Ibadan, with a population variously estimated at 175,000 to 450,000, and the city of Abeokuta, with about 150,000, are probably the largest Native groups in Africa. These and a number of other large aggregations of Native people to be seen from railroads, roads, and rivers, all indicate the unusual density of population in Southern Nigeria and in the province of Kano in Northern Nigeria. It would be interesting to



NIGERIA, BRITISH WEST AFRICA

Nigeria is a colony of empire dimensions, with the great Niger River as the significant physical feature. The physiographic belts comprise the coastal swamp region, dense tropical forest, a more open country of hills and grassy plains, and an immense rolling plateau constituting almost one-half the total area

ascertain the causes of the varying densities, in the different provinces. Sir Frederick Lugard comments as follows:

> The population of the north—described 60 years ago by Barth as the densest in all Africa—had by 1900 dwindled to some nine millions, owing to intertribal war, and, above all, to the slave raids of the Fulani. But these dreaded horsemen could not penetrate the forests of the south, where a population estimated at seven and three-quarter millions (probably an overestimate) found refuge.

Another and probably more effective factor is the superior food-producing possibilities of the soil and waters of the southern regions.

The diversity of peoples, tribes, and languages is of even greater interest than the density of population. There is first of all the great difference between the Mohammedan peoples in the northwest and the numerous tribes of the south and east. The tall Hausa people with their flowing white robes and their oriental customs seem almost un-African to the traveler accustomed to the Negroes of the African coast or America. The following statements from the "Report on the Amalgamation of Northern and Southern Nigeria" present a significant picture of the population elements:

> From a very early date the influence of Islam had made itself felt in the north, and the religious revival of the early years of the nineteenth century had formed the motive for the Fulani conquests, which swept the country from Sokoto in the northwest to Yola, 1,000 miles to the east, and from the Sahara to the confines of the Equatorial Belt. The social and religious organization of the Koran supplemented, and combined with, the pre-existing, and probably advanced, form of tribal administration handed down from the powerful Songhay Empire, which had extended from Chad to Timbuktu. The courts were served by judges erudite in Moslem law and fearless in its impartial application. The system of taxation was highly developed, and the form of administration highly centralized.
>
> A rapid deterioration had, however, followed the decay of the religious zeal which had prompted the Fulani Jihad, and at the time when the administration was assumed by the Imperial Government in 1900 the Fulani Emirates formed a series of separate despotisms, marked by the worst forms of wholesale slave-raiding, spoliation of the peasantry, inhuman cruelty, and debased justice. The separate dynasty of Bornu on the Chad plain had fallen before the armies of Rebeh from Wadai, who at this time was looting and ravaging the country. The primitive pagan races held their own in the inaccessible fastnesses of the mountainous districts of the plateau or in the forests bordering the Benue River. Others had come under the domination of the ruling race and lived a hard life.
>
> The south was, for the most part, held in thrall by fetish worship and the hideous ordeals of witchcraft, human sacrifice, and twin murder. The great Ibo race to the east of the Niger, numbering some three millions, and their cognate tribes had not developed beyond the stage of primitive savagery. In the west, the Kingdom of Benin—like its counterpart in Dahomey—had up to 1897 groaned under a despotism which revelled in holocausts of human victims for its fetish rites. Further west the Yorubas, Egbas, and Jebus had evolved a fairly advanced system of government under recognized rulers. The coast fringe was peopled by Negro traders and middlemen, who had acquired a smattering of education in mission schools, and who jealously guarded the approaches to the interior from the European merchant. In the principal towns (Lagos, Calabar, etc.) there were some few educated Native gentlemen who practised as doctors, barristers, etc.

For present purposes it is important to note the following population conditions based upon the above statements and the Census of 1911:

1. Northern Nigeria has a Mohammedan population numbering almost 6,000,000. The Fulani are said to be a superior people of unknown origin, who, though comparatively few in number, have long exercised great power in northwestern Nigeria. Recent students of their history assert that the coming of the British really saved them from overthrow by the Hausa masses whom they ruled.

2. Northern Nigeria has also over 3,000,000 primitive non-Mohammedan tribes, who occupy the Bauchi and other plateaus in the northeast section. Among these, Christian missions have been working for a number of years.

3. Southern Nigeria is divided into two large population groups. The western provinces are occupied by the Yoruba people, about 2,000,000 in number and speaking one language. The central and eastern provinces with a population of almost 6,000,000, include the great Ibo people, about 3,000,000 in number, and numerous smaller groups, representing about one hundred tribes and seventy-five languages. Some of these tribes include a fairly large number of people. The Ibibios and Sobos each have over 200,000. Four other tribes have over 100,000; fourteen tribes have over 50,000, and seventeen tribes have over 20,000.

The Ibo people are noted for their achievements in war. They have undoubtedly been the great force against the advancement of the Mohammedan tribes from the north. Even to this day they are said to forbid these people to settle in their country. Just as the Fulani people have had unusual power among the Hausa people in Northern Nigeria, so there are the Aro people among the Ibo groups who through subtlety and craft have exercised a strange influence over a considerable proportion of the Iboes. This power was largely destroyed in 1902, when the British military forces penetrated the country and placed dynamite under the Aro-Fetish in the northwest section of Calabar Province.

4. The population elements of the city of Lagos, as reported in the 1911 Census, present significant evidence of the migration movements within the territory of Nigeria. Of the 75,000 people in the municipality, 73,000 were Natives of West Africa, 600 were Europeans, 50 Asiatics, and 500 were from other parts of Africa. Of the 73,000 West Africans, about 48,000 are of the Yoruba people and only 1,400 from the central and eastern provinces, whereas there were 3,500 Hausas, 2,000 Ilorins, and 900 Nupes. It is interesting to note the small number of Natives from the central and eastern provinces and the comparatively large numbers from both the Mohammedan and pagan people of Northern Nigeria. The larger groups from other West African colonies are 2,600 Kru men from Liberia, 1,000 Sierra Leonians, and 700 from the Gold Coast. The character of the Lagos population is further revealed in the classification according to religion. In 1911 the Mohammedans constituted 49 per cent of the population, the Christians 29 per cent, and pagans 22 per cent. The large proportion of Mohammedans seems incredible. It is probably explained by the presence of many traders from Northern Nigeria.

The quotation from the report of Sir Frederick Lugard refers to the "educated Natives in the coast fringe." While the number of these men and women is small, they exert considerable influence on the affairs of the country. A few of them own much property and carry on large business undertakings. A number of them are professional men, lawyers and physicians, educated in the schools of Great Britain. There are two Native bishops of the Church of England and several clergymen of this and other churches. About 10,000 persons in Lagos are reported as able to read and write and about 3,000 others can read. The educated Natives are in great demand for the cleri-

cal work of commercial concerns and the government. They are rendering important services throughout Nigeria, wherever government, business, or mission activities are carried on.

The vital statistics for the Native population are very limited. The one figure available is the infant mortality for the city of Lagos. This was 350 for 1918. This rate, in comparison with that of 75 to 100 in European or American cities, is very high. In view of the difficulty of assembling facts concerning the Native population, it is probable that even this high rate is considerably below the actual death rate. In the interior, where European health regulations are not effective, the number of deaths is undoubtedly far greater. The following statement from the Nigeria Handbook for 1919 indicates the emphatic need for education related to hygiene and health:

> Among the Natives the most common diseases are pneumonia, diarrhoea, anaemia, neuralgia, and rheumatic affections. Syphilis and gonorrhoea are common diseases all over the country and "helmenthic infections are so prevalent that it would be difficult to find a Native who does not harbor one at least of the three most common parasites. The percentage of the population infected with ankylostomiasis is very high, probably over 80 per cent in certain areas." A mild form of sleeping sickness is endemic in certain parts of the Niger delta and along the banks of the River Benue, which are infested with the tsetse fly. Beri-beri is fairly prevalent in the Cross River districts, and there is a good deal of leprosy along the banks of the lower Niger and in certain inland towns. There are occasional sporadic outbreaks of yellow fever and smallpox. At the end of 1918 there was a severe epidemic throughout the country of Spanish influenza.

THE COUNTRY

There are no adequate measures of the remarkable economic possibilities of this great Nigerian empire. Reference has been made in the early paragraphs of this chapter to the vast areas of forests, plains, and highlands capable of maintaining large populations. Mention has also been made of the numerous rivers and streams providing facilities for drainage, irrigation, and navigation. The coast indentation and rivers offer harbors for shipping that are unusual in number for the west coast of Africa. Some measure of the extent to which the resources of the country have been developed is offered by the following statement of exports for 1919:

> Palm kernels, £5,000,000; palm oil, £4,250,000; raw cotton, £500,000; tin ore, £1,325,000; cocoa, £1,100,000; hides and skins, £1,260,000; ground nuts, £700,000.

The total value of the exports for 1919 was almost £15,000,000, whereas in 1910 the value was only £5,250,000. This rapid increase in exports, even in spite of the difficulties of the Great War, is only an indication of what Nigeria will undoubtedly produce within the next few years. The mineral wealth of the colony is well known. The production of tin ore is increasing every year. Geological surveys have shown that the ore extends over an area of 9,000 square miles in Northern Nigeria and that some deposits are found in Southern Nigeria. A good quality of coal has been found and the government is mining it with much success. There are still other minerals whose possibilities will doubtless be developed in the near future.

As in every other African colony, the greatest opportunities are in agriculture, including not only the products of the soil but also livestock. Given an effectively equipped department of agriculture and a school system developing interest in and knowledge of the soil, Nigeria would produce a great wealth of agricultural products.

POPULATION AND AREA IN NIGERIA

Southern Nigeria has an area of 77,000 square miles and a population of 7,750,000; Northern Nigeria 256,000 square miles and a population of 9,000,000; the "Colony Proper" 1,335 square miles and a population of 154,000. The British Cameroons, with 31,000 square miles and 600,000 people, include the territory assigned to the British when German Kamerun was divided between the British and the French under the Versailles Treaty. The density of population in this colony presents a special problem.

The climate varies greatly from the moist tropical heat of the coast to the dry heat of the high plateaus in the northern sections. In the higher altitudes the climate is said to be agreeable and even invigorating. The following quotation from the Nigerian Handbook gives the more important facts:

Except perhaps on the plateau, the Nigerian climate is not a healthy one for Europeans, and Nigeria shares with the rest of West Africa an unenviable reputation in this respect. The seasons are as a rule well defined. The "dry season" with its attendant "Harmattan" commences in the north of the country in October and ends in April. It is of shorter duration in the south, and at Lagos generally lasts from November to March, with only intermittent "Harmattan." The "Harmattan" is a dry northeasterly wind which brings with it a thick haze composed of minute particles of dust. During the "Harmattan" the nights and early mornings are cold, but the days are very hot, and it is during this period that the maximum diurnal variations occur.

Generally speaking, the lowest mean temperature is recorded in the months of July and August, and the lowest minimum temperature at the beginning and end of the year. The highest mean and maximum temperatures are as a rule recorded in March and April. In most cases the difference in range between the maximum and minimum temperature is greater in proportion to the distance of a station from the coast.

At the end of the "dry season" numerous tornadoes herald the approach of the "rainy season." Before a tornado the air is oppressively close and heavy; the tornado itself, which is scarcely more than a heavy squall, lasts but a short time and is accompanied and followed by a thunderstorm and rain. The "rainy season" lasts until October, with a slight break in August, and is followed by another short tornado season. In the south the prevailing wind during this season is from the southwest, and with it comes the rain, which is remarkably heavy along the coast and decreases rapidly as it travels inland.

EUROPEAN ORGANIZATIONS

The introduction and development of British rule in Nigeria is outlined in the following extract from Sir Frederick Lugard's memorandum:

The British Government, which had maintained a Consul at Lagos since 1852, obtained the cession of the island in 1861 with the sole object of putting an end to the overseas slave traffic. In the following years the abandonment of all West African settlements was contemplated, and any extension of responsibilities with the interior was vetoed. It was not therefore until the "Scramble for Africa" which followed the Berlin Act of 1885 that any steps were taken to secure the coast line from Lagos to the Cameroons and to establish a claim to the hinterland as a British "sphere of influence." This area was then placed under the Consular jursidiction of the Foreign Office (under the name of the Oil Rivers Protectorate), to whom also the Royal Niger Chartered Company, who were endeavoring to open up the districts bordering the Niger, were responsible. Colonial Office control remained limited to Lagos Colony. It was not until 1893–4 that, in consequence of friction with France, the Foreign Office was compelled to champion the cause of the Niger Company and to declare a Protectorate over the Niger territories. The Oil Rivers then became the Niger Coast Protectorate. With the advent of Mr. Chamberlain to the Colonial office in 1895, British West Africa entered on a new era. British influence was extended into the Lagos hinterland. The "French crisis" was brought to a close by the Convention of June, 1898, and steps were taken to buy out the charter of the Niger Company. This was completed on January 1, 1900, and the Governments of Northern and Southern Nigeria were created. The former included all territory north of Lat. 7° 10′ and the latter the old Niger Coast Protectorate, with the addition of such parts of the company's territory as lay to the south of that line. Lagos formed a third administration.

The extension of British influence and the organization of governmental authority in Nigeria, from 1898 to the present time, form a significant story of the subjugation of selfish slave-raiders and despotic Mohammedan Emirs in the northern areas and the overthrow of subtle powers of fetishistic priests and rulers in southeastern Nigeria.

In 1914 Northern and Southern Nigeria were amalgamated under one governor

with a lieutenant-governor appointed by the King for each province. The Executive Council includes the important officers of both provinces. The Nigerian Council is an advisory and deliberate body consisting of the leading government officials and the following non-officials: Representatives of Lagos and Calabar Chambers of Commerce; a member of the Chamber of Mines; three Europeans; and six Natives nominated by the Governor. The Lagos Legislative Council includes the Governor, with six official and four unofficial members.

Southern Nigeria is divided into ten provinces, including the British Cameroons. Northern Nigeria contains twelve provinces. Each province is under the control of a Resident with various subordinate officers. The Residents are the local representatives of the central government in all matters pertaining to the welfare of the Natives and the province. Their activities vary according to the extent to which the Native rulers are capable of managing the problems of local government.

Every member of the Education Commission was impressed by the experience, ability, and character of the British officers in Nigeria. The Governor, Sir Hugh Clifford, is a statesman of international reputation, who began his experience in colonial service as a young man in the Malay Peninsula. He is an administrator of unusual ability, a writer of recognized attainments, and, best of all, he has a sympathetic and clear understanding of the strength and weakness of the Native people over whom he rules. The Provincial Residents of the provinces visited were men of culture and ability, who were able to speak the native languages and thus establish intimate contacts with the people. It is also interesting to note the special contributions of former governors to the development of the country. Governor Egerton, 1907-1912, believed in roads and realized his belief in miles and miles of excellent highways through important areas. Governor Lugard, 1912-1919, through his years of military experience in Northern Nigeria, had a real insight into the problems of government, Native and European. On the basis of this experience he brought about the amalgamation of the two great areas under one governor. His extension of railways and water transportation also constituted important items in the progress of the colony.

The following statement of governmental expenditures for the year 1918 gives some measure of the government activities in that year:

Total expenditures		£3,459,774
1. Education, agriculture, health	£241,018	
Education, £45,747; forestry and agriculture, £59,262; health, sanitation, etc., £136,009.		
2. Territorial administration, including the British Cameroons	223,044	
3. Military, police, and prisons	441,254	
Nigerian Regiment, £258,636; police, £88,402; prisons, £94,216.		
4. Public works, railways, marine, posts and telegraphs	1,385,141	
Marine, £266,991; railways, £794,217; posts and telegraphs, £91,226; survey, £22,277; public works, £210,430.		

Expenditures under the various heads have evidently been planned with as much regard as possible for their relation to the welfare of the Native people. The total expenditures in 1918 were a little over £3,500,000. In 1919 this amount was increased to about £4,500,000. In general, the proportions for the four groups were practically the same in the two years.

The first group of expenditures, for education, agriculture, and health, are £240,000, or about seven per cent of the total. The £45,000 spent for education is about one per cent of the total. Even with the addition of the activities for health and agriculture, this sum for education seems exceedingly small.

Expenditures in the second group include the salaries and expenses of the Governor, Residents, judges, and secretariat, who administer the government. The direct influence of the Residents upon Native welfare is very great. The high type of officials engaged in these functions of government is a guarantee of the civilizing and educational value of the work.

The third group of expenditures represent the cost of the military, police, and prisons. In view of the primitive character of a large proportion of the population, it is not surprising that the amount is fairly large. The training of the Native soldiers and police is usually educational. The contact of these trained men with their own Native people makes for law and order, a condition absolutely essential to the existence of schools and other civilizing agencies.

In the fourth group of expenditures are the appropriations for the development of railroads, highways, rivers and harbors, posts and telegraphs, and public works, including bridges and buildings necessary to the government of Nigeria. Almost one-third of the total expenditure of government was for these purposes. With the vast areas of land and waterways, and the pioneer character of a government seriously instituted only within the past twenty-five years, these important expenditures are necessary to every effort for the development of the people and the country. Probably the most important result of this type of expenditure has been the construction of 1,110 miles of railroads and many hundred miles of highways, the dredging of harbor entrances for ocean liners, and the maintenance of river traffic. In all of this large construction work, Natives have received a training that is educational not only in mechanical skill but also in mind and character.

The occupational division of the European population provides some idea of the relative influence of the three important groups in Nigeria. In 1919, the total number of Europeans was approximately 2,800,of whom about 1,200 were government officials, 1,250 were in commercial concerns and mining, and 350 were missionaries. The activities of the government have been outlined; those of the missionaries will be described later under education. It is evident that the commercial personnel, more numerous than that of the government or Missions, represents an influence of real significance in the country. Members of this group may be seen in all the important centers of population and often even in points considerably removed from the routes of travel. Everywhere they are training Native youth as helpers. The nature of their influence varies with their own character and interest in the people. The extent of their com-

mercial activities is indicated in the statement of exports, amounting to nine and a half million pounds Sterling in 1918, outlined elsewhere, and also in the imports, aggregating seven and a half million pounds Sterling in 1919. The values of the principal imports were as follows:

Cotton goods, woolens, silk, and wearing apparel	£3,250,000
Coopers' stores	1,025,000
Bags and sacks	250,000
Salt	312,000
Kola nuts	200,000
Iron and steel	140,000
Tobacco, cigars and cigarettes	300,000
Spirits	165,000
Soap	130,000

With the development of the mining, agricultural, and commercial possibilities of the country, the number of Europeans will increase. The government recognizes the important place of this group in Nigeria by the provision for representation of the Lagos-Calabar Chamber of Commerce and Chamber of Mines on theNigerian Council. With his usual discernment and frankness, Sir Frederick Lugard has expressed his conviction that the officers of commerce and industry should arrange for a more intimate and real participation in the life of the country. The following statement was made as a comment upon the assertion of the Liverpool Chamber of Commerce that their agents in Africa are not authorized to advise the government:

> The day has passed when the West African merchant can remain in England and expect to conduct the trade of a country in which he has never resided, possibly never even visited for many years, if at all, and regarding which he is dependent for first-hand information on the agents whose responsibility to government he denies. Such methods of carrying on business—peculiar, I think, to West Africa—are no longer appropriate now that the conditions of health and the amenities of life have so greatly improved. The merchants who gain wealth from Nigeria have a duty to the country, which transcends the task of safeguarding their purely personal interests. It is the duty and privilege of the leading unofficials in a crown colony to assist the government with their advice. In Nigeria they have a special opportunity in the Nigerian Council, whose debates are not confined to special items of legislation. Of what value in debate can the views of local agents be when they are not allowed to give information without the consent of their principals in England, who may repudiate their opinions? There are partial exceptions to this rule, but in practice matters of importance are frequently held up, at the urgent instance of merchants, for discussion when the Governor is in England. In other parts of the Empire the managing director is on the spot, and I would invite West African merchants to consider whether it has not now become necessary to conduct their business on similar lines, if they desire to meet competition, and to have a voice in the legislation and policy of the country in which their profits are made.

II. EDUCATION

The educational activities in Nigeria are almost as diverse as the racial groups and the geographical units. While there are a few effective schools in the country, the educational facilities are notably inadequate both in extent and in adaptation to the needs of the people. A general measure of this inadequacy is presented by the fact that of 3,500,000 youth of school age, only 100,000 are in any kind of school. With all possible allowance for the undeveloped condition of both country and people and also

for the comparatively brief period of European influence, the present educational condition of Nigeria requires the emphatic attention of government, merchants, and missions.

Missionaries have been working with heroic devotion for over fifty years in many parts of Southern Nigeria. Small beginnings have also been made by missions among the pagan tribes of northeastern Nigeria. Officers of the government have in recent years begun to give serious consideration to the value of education. This is notably true of Sir Frederick Lugard and Sir Hugh Clifford, the present governor. Their estimates of educational conditions and needs in Nigeria are strikingly parallel. Both agree that present facilities are utterly insufficient and unsuited to the needs of the people. Both assert that education is fundamental to the successful development of Nigeria. Under the leadership of Sir Hugh Clifford there is every hope for substantial advances in educational activities.

The government administers education by a Director for Southern Nigeria and another for Northern Nigeria. The population groups described in Part I of this chapter indicate the more significant divisions of educational conditions and needs. Southern Nigeria includes the hundred and seventy thousand of the colony, the two million of the Yoruba population of the western province, the three million of the Ibo tribes of the central and eastern provinces, and the million and a half of Calabar and Cameroons in the southeast. Northern Nigeria includes the six million Mohammedan population of the northwest and the three million non-Mohammedans in the northeast.

Southern Nigeria

According to the report of the Department of Education for 1919, the total number of government and assisted schools in Southern Nigeria was 212, with an enrollment of 30,000 pupils. Of these, 43 schools, with an enrollment of 5,000 pupils, were owned and maintained by the government, and 169 schools, with 25,000 pupils, were owned by missions and received government grants. In addition to these schools, whose standards of work are approved by the government, there are said to be approximately 1,000 small schools, with about 60,000 pupils, whose standards of organization and work do not merit recognition by the government. A few of these schools are doing effective work, but the large majority are of very little value educationally. This official summary proves the inadequacy of the schools to exert any measurable influence over the million and half children of school age.

The concentration of these limited facilities in the coast regions, and especially in the Lagos colony, emphasizes the discouraging aspects of the situation. The Lagos colony has the following schools:

Kings College, a secondary school owned and maintained by the government
15 Church Missionary Society schools, with 4,500 pupils
12 Roman Catholic schools, with 1,700 pupils
7 Wesleyan Society schools, with 1,300 pupils
3 Native African Society schools, with 620 pupils
3 Moslem schools, with 560 pupils

It appears then that 40 schools, with 8,500 pupils, constituting a fifth of the assisted schools of Southern Nigeria, are in the city of Lagos. Even with this concentration, however, the school facilities are not adequate for the city of Lagos, with 14,000 youth of school age, and much less for the Lagos colony, with 35,000.

A study of the type of educational activities further deepens the disappointment in the schools of Southern Nigeria. There are a few excellent types of schools and one very good school system. The effective system is that of the Scottish Missions, with the Calabar boarding schools for girls and Hope-Waddell School for boys. Other schools with features adapted to the needs of the pupils are the Church Missionary Society school for girls at Umudioka, near Onitsha, the training school for boys at Oyo, and the Wesleyan Training School for boys at Ibadan. The boarding schools for girls are practically all fairly well adapted to the training of the young women. The Roman Catholic Girls' School in Lagos is especially well managed. The Slessor Memorial Home for Girls at Aro Chuku represents a unique type, entirely based on the life of the native girls. With these exceptions and a few others, the larger and more central schools make very little provision for the training of teachers or leaders to improve the condition of the native people. Kings College, the only government secondary school, has arranged its curriculum to prepare the pupils to pass the Oxford or Cambridge University matriculation examination. All the larger boys' schools in Lagos are on a similar basis.

Government Education

The government expenditures for current educational expenses in 1919 are reported to be £26,000. About £12,500 is for the 43 government schools and £13,500 for the aid of 169 mission schools. The total enrollment in the 43 government schools was 5,000. Kings College, with an enrollment of 100 young men and seven teachers, is the only school of secondary grade. The work is effective. The institution makes no provision for training teachers and lacks a boarding department. Effort has been made to provide teacher-training at Bonny and Warri schools in the central provinces, but the results have not been satisfactory. The remaining schools are primary in grade. The teaching in the Mohammedan schools visited was very poor. There were fourteen teachers of carpentry in the government system.

Reference has been made in Part I to the educational contributions of various departments of the government, especially the departments of Public Works, Health, and Agriculture. The Director of Agriculture makes the following interesting statement:

I. *Instruction on Farms and in Towns*—Given to chiefs and other farmers by European officers aided by native agricultural instructors. Includes cultivation of crops and the harvesting and treatment of prepared products such as cacao, coffee, and rubber. Cotton is especially important in the western division, and instruction is concerned chiefly with its cultivation and the picking and cleaning of seed-cotton. The existence of native agricultural societies helps much in all this work.

II. *Instruction in Experimental Stations and Model Plots*—There are at present four experimental stations: At Ibadan, Calabar, Onitsha, and Agege; whilst model plats are smaller in scale and situated usually at or near district headquarters. It is hoped that increase of staff will enable the native farmer to be brought into more intimate contact with these stations and plats.

III. *Training of Pupils*—This is done at the experimental stations. The pupils are indentured to the department for five years, provided with quarters and paid a salary; and if they are satisfactory they are offered, at the end of their training, posts as agricultural instructors. They are given lectures on the subjects of Johnson's Elementary Tropical Agriculture (see below) and training in farming and planting, being put whilst under training into subordinate responsible positions in the station as they gain knowledge.

IV. *Lectures to Teachers*—Each course, in two parts, is completed in a year, the lectures being given during vacation. The subjects are those of Johnson's Elementary Tropical Agriculture, special attention being given to nature study for elementary schools with the aid of school gardens.

V. *School Gardens*—Agricultural officers give demonstrations and advice for the work in the gardens themselves, helping teachers to apply what they have learned in lecture. Logging or reporting the visits puts on record information assisting the teacher to carry on. Teachers and pupils are encouraged to visit the experimental stations and model plats for instruction.

VI. *Publications*—The chief publications of the Agricultural Department are pamphlets (such as those on pests and diseases), leaflets (on growing crops and preparing produce), the Annual Report and Johnson's Elementary Tropical Agriculture (sold by the Church Missionary Society Bookshop, Lagos), which is largely a paraphrase of Watts' Native Teaching (Imperial Department of Agriculture for the West Indies) adapted to local conditions. The pamphlets and leaflets usually possess editions in the chief native languages.

VII. *Agricultural Shows*—This important work has received much interference in recent years through the unavoidable lack of staff.

The Church Missionary Society

The Church Missionary Society began work in the western provinces in 1845 and soon extended to the great cities of Abeokuta and Ibadan. The Rev. Samuel Crowther, a Native African, was appointed Bishop of the Anglican Church in 1864. The influence of the society has extended throughout the western provinces and into the central province, north and east of Onitsha on the Niger River. Mission stations are also maintained among the pagan tribes of northeastern Nigeria.

According to the report of the Department of Education for 1919, the Anglican Society had 74 government-assisted schools and 171 non-assisted schools. The assisted schools have been able to attain to the government requirements for financial aid. Nevertheless many of them are ineffective and limited in equipment. The total enrollment is 11,300. The 171 non-assisted schools, with a reported enrollment of 11,000 pupils, are of uncertain value. Some of them are rendering useful service, but the majority are poorly taught and of little educational influence.

The Mission reports indicate a much larger number of "branch" or "bush" schools than that given above for non-assisted schools. According to these reports, the Yoruba Missions have 225 branch schools and the Niger or Ibo missions have 315 branch schools. These divergencies probably indicate the existence of a very large number of little mission stations practically unsupervised and unknown to the officers of the society. All of this indicates the inadequacy of the supervision of the outstation schools.

The central stations of supervision and their larger schools are as follows:

The Lagos Church Missionary Society Schools

The *Grammar School for Boys* has one European teacher and 12 African teachers. The enrollment is 400, of whom 38 are boarders. The curriculum provides for instruc-

tion from Standard I through the forms required for the Oxford or Cambridge local examinations.

The *Girls Seminary* has a teaching staff of three European and twelve African women. The enrollment is 220 girls, of whom 20 are boarders. The curriculum includes six standards, with instruction in methods of teaching for pupils and pupil-teachers. After completing their experience the students are admitted to the Normal Department for further instruction. The girls do all the housework of the school except cooking. On Saturdays they have practical instruction in cooking. The school is hampered by poor buildings and equipment, though some improvement in buildings is being made.

The Church Missionary Society Bookshop is distinctly educational in its effect. It is a well-stocked book store, conducted on a commercial basis. Through wise selection of books and printed material for school use and through efficient service to the public, the bookshop makes a notable contribution to the educational development of western and central Nigeria.

The Lagos colony has thirteen other Anglican schools, with a total enrollment of almost 4,000 pupils. These are all receiving financial assistance from the government and are therefore required to maintain the standards of assisted schools.

The Oyo Province Church Missionary Society Schools

St. Andrews Training College, located in a rural area of the western provinces, is one of the important schools of Nigeria. The organization of this institution by Bishop and Mrs. Melville Jones is a real educational achievement in Nigeria. The teaching staff includes two Europeans and five natives. There are in attendance 100 young men preparing to be teachers and catechists. There are two preparatory classes in elementary subjects, two classes in teacher-training, and two classes for training catechists. The pupils from the preparatory classes usually spend some time as pupil-teachers in village schools before entering the advanced course. The work of the institution, including care of gardens and buildings, is done entirely by the pupils. There is, however, very little systematic instruction in manual arts and agriculture. The pupils show a keen interest in the welfare of the native people and a strong desire to work as teachers and catechists in their behalf. The simple buildings of the institution are attractively arranged on a large expanse of land divided into gardens, orchard, playgrounds, and school commons.

The *Church Missionary Society Girls' School* in the city of Ibadan has a teaching staff of two European and four African women. The enrollment is about 90 girls, of whom 30 are boarders. The curriculum covers five standards. Some provision is made for the preparation of the girls in care of the home. Considerable attention is also paid to the best features of native music and native dancing. The buildings and equipment are seriously in need of repairs and additions.

The *Anglican Boys' School* in the city of Ibadan is owned and managed by the Native church. The teachers are all Africans. There are 75 boys in attendance, of whom 20 are boarders. The curriculum provides instruction through five elementary

standards and three years beyond the fifth standard. The discipline and instruction are fairly good.

There are other schools of importance in the province, notably in Abeokuta, where the Anglican Boys' School has a large enrollment.

The Central Provinces Church Missionary Society Schools

From their headquarters in the city of Onitsha on the Niger River the Church Missionary Society officers supervise many small outschools and the larger schools herein described. As the supervision of the small schools is very limited, it is not possible to be certain even of their number. The best available estimate puts the number at about 300.

The *Church Missionary Society Girls' Training School*, located in the open country ten miles from Onitsha, is one of the most interesting and effective schools visited in Africa. The teaching staff includes two European and six African women. One hundred girls are enrolled, all boarders. Seventy of the pupils are distributed through six standards of regular instruction. The pupil teachers remain for about three years of teaching experience. The other thirty are young women in what may be called a "short course" of two years. They are betrothed to young men who contribute to their expenses at the school. They are living in a separate compound within the school grounds. They receive some instruction in the usual school subjects and considerable training in the care of the home, gardening, and activities related to their home communities. The school program for both groups of girls is notable for its use of every school need for educational purposes. The school plant is simple but comfortable. The dormitories are rows of one-room structures, made of rich brown clay polished within and without until they glisten in the sun.

The *Iyi Enu Hospital*, located about four miles from Onitsha, provides hospital and clinical facilities and an opportunity for training nurses. This is an excellent institution, exerting a wide influence and conducted at surprisingly low expense. The staff consists of Miss Elms, an unusually capable European officer, and four native nurses whom she has trained. Before the war there were also two English physicians. There were 60 indoor patients, of whom 30 were men and 30 were women and children. The weekly visits of the clinical patients were several hundred in number. The plant, very simple, but well adapted to the needs, includes two wards, two small buildings, and a residence for Miss Elms.

The *Awka Training College*, located about twenty miles from Onitsha, is designed to train teachers and religious workers. At the time of visit the institution was in a formative period. Though there are three Europeans assigned to the work, only one man was present. The attendance was about twenty young men, equally divided into two classes receiving instruction in religious work. The plant consists of two substantial buildings and some smaller structures.

In the city of Onitsha, the Church Missionary Society maintains a boys' day-school, with an enrollment of about 300 pupils, distributed through six standards. The plant consists largely of simple open pavilions covered with mat roof. Several

classes are taught in different parts of the same open pavilion and some out of doors in the shade of trees. At the time of visit there were also in attendance some 120 pupil-teachers from various village schools, who had come to receive a few days' instruction in preparation for the government teachers' examination.

The *Onitsha Industrial School* is made possible by gifts of Liverpool merchants who believe in the industrial education of the Native youth. It is not under the supervision of the Church Missionary Society, but there is a friendly cooperation between the director and the officers of the mission society. The instruction is given by the European director, who has considerable skill in several mechanical pursuits. The present plan is to admit Native boys who have finished the fourth standard. They are accepted as apprentices to learn carpentry or automobile repairing. The director states that the plan is not working effectively because the boys are attracted to more remunerative employment before they have learned a trade. The plant consists of two buildings, considerable equipment, and a residence for the European teacher. It seems evident that the school should be connected with an institution offering a general education.

Niger Delta Pastorate

The lower or delta areas of the Niger River have been assigned to Niger Delta Pastorate, an organization of the Anglican Church, directed and maintained financially by African members of the Anglican Church. The leadership of the work is vested in the Rev. A. W. Howells, a native African, who was recently consecrated Assistant Bishop in London. The Church Missionary Society Year Book reports that "the Pastorate has been financially prosperous and bids fair to be still more so, but the moral conditions among scattered congregations in the Niger Delta cause great searchings of heart." The Government Director of Education reports 188 non-assisted schools, with about 10,000 pupils, for the Pastorate. It is probable that the supervision of these schools is not adequate.

The Roman Catholic Mission

The Roman Catholic Mission is maintaining important educational activities in Lagos and in the western, central, and eastern provinces. According to the report of the Government Director of Education for 1919, this mission had 42 government-assisted schools, with an enrollment of 6,700 pupils, and 419 non-assisted schools, with an enrollment of about 20,000 pupils. The large central schools are usually well-staffed with European officers and Native teachers. The assisted schools are fairly well supervised and correspondingly effective, but the non-assisted schools are of limited value educationally. The central stations and their larger schools are as follows:

Lagos Roman Catholic Schools

St. Gregory Grammar School for Boys is under the supervision of an English Father, assisted by four Native teachers. The enrollment is 66 day pupils in three classes, requiring the completion of six standards of elementary instruction for

admission. Though the subjects are largely of the literary type, the pupils manifested considerable interest in agriculture. The classes occupy rooms in a large compound of substantial buildings, where there are also many pupils in six elementary standards.

The *Roman Catholic Convent for Girls* has a staff of six European Sisters. The enrollment consists of 155 girls, of whom 25 are boarders. The course includes the usual elementary subjects, and needlework, cooking, and laundry. The teaching is effective and educational use is made of the boarding department and other activities of the school compound.

The Lagos colony includes ten other Roman Catholic schools, with a total enrollment of 1,500 pupils. All but three are sufficiently well taught and equipped to obtain government assistance.

Western Province Roman Catholic Schools

The Roman Catholic Mission has a number of schools in the western provinces. An institution for the training of Native priests has been begun in the city of Ibadan. The course in this school will require about twelve years of instruction. There are also five small assisted schools in Abeokuta.

Central Province Roman Catholic Schools

Onitsha is the Roman Catholic headquarters of a number of schools among the Ibo people. The Mission offices occupy a considerable area overlooking the Niger River in a very attractive part of the city. According to report, the land was originally Ibo burying ground and held in awe by the Native people, who gladly gave it years ago to the Roman Catholic mission. On these grounds there are three well-constructed buildings. One is the residence of the three Fathers and the center of administration. Another large building is divided equally between church and school. The school half is divided by mats into six sections, one for each of the six standards. The two standards above the sixth are taught in another building, the upper part of which was formerly occupied by Sisters. The school is supervised by one European Father and taught by Native teachers. Much emphasis is placed upon instruction in English. There is practically no instruction in manual training or agriculture. A little gardening is done. A few of the pupils receive experience in building when any of the institutions are increasing their plants. The advanced pupils have a fair appreciation of the needs of their people. There are other Roman Catholic day schools in Onitsha and many small "branch" schools throughout the province. One Father spends a large part of his time visiting these schools. It has not been possible to obtain statistics concerning this rural work.

Calabar Roman Catholic Schools

There are two large Roman Catholic schools in the town of Calabar, one for boys and one for girls. The boys' school, with several hundred day pupils, is supervised by a European Father, assisted by several Native teachers. There is practically no provision for manual training. The convent school is under the supervision of three

European Sisters. It enrolls 150 girls, of whom about 15 are boarders. The work is well done. The activities of the central and eastern provinces are under the direction of Bishop Shanahan, who resides at Onitsha. The Bishop is widely recognized for his spirit of cooperation and sound ideas of education.

The Scottish Mission

The work of the important Scottish Mission was begun in 1846 by the Rev. Hope Waddell of the United Free Church of Scotland. He was sent by a European congregation of the Scottish Church in Jamaica to work among the barbaric people of Old Calabar, then the center of considerable slave traffic between white traders and the black people of the region. He was followed by a number of able men and women, including Mary Slessor, the famous Scottish missionary, who exerted a very remarkable influence upon the dense population of southeastern Nigeria. These pioneer activities preceded the entrance of the British Government and prepared the way for governmental influences that now prevail throughout the province.

According to the report of the Government Director of Education for 1919, there are 29 government-assisted schools, with an enrollment of 5,000 pupils, and 169 non-assisted schools, with 8,500 pupils. This system of schools is noted for its well-planned organization and effective supervision. The important medical work formerly carried on by the Scottish Mission is now seriously hampered by inability to have European physicians in sufficient number. The important features of the system are as follows:

1. The division of southeastern Nigeria among the various missions on the basis of ten years' outlook of mission development. The larger missions, including the Scottish, the Primitive Methodists, and the Qua Iboe Mission, have united in this agreement. This eliminates all duplication and misunderstanding and places definite responsibility on each mission group.

2. The Scottish Mission has subdivided its territory educationally and placed a central school with a European supervisor in charge of each district. Before the war about half of the supervisors were men. At present they are all women, well trained in educational methods and in religious instruction. Each supervisor has charge of fifteen to twenty "branch" schools taught by Native men, who have had some training as teachers. The plan requires that the supervisor shall visit each school once every four to six weeks and also assemble the teachers at the central station every Friday afternoon for two hours' instruction in elementary subjects, teaching methods, and the special problems of the district.

3. The Hope-Waddell Institution for young men, the Edgerley Memorial for young women, and the Creek Town School for young women have been developed as the central training institutions for the system.

4. Possibly the most significant factor in the system is the number of European workers. At present there are 47, of whom 18 are men and 29 are women. Of the men, ten are either ordained ministers or physicians, and eight are laymen

trained in mechanics, education, or business. Of the women, seventeen are unmarried workers trained in school methods or in religious work, and twelve are the wives of missionaries. Nearly all the wives are also trained workers rendering valuable service.

The system thus organized is conducted with the thoroughness and conscientious regard for details for which the Scotch people are noted. The results are seen in the sound construction of buildings, the regularity of the activities, the accuracy of the reports, but most of all in the character of the human products of the system and the condition of the native communities where the schools are located. The loss of workers during the war and the increasing responsibilities of the Mission have made inroads on the quality of work, however. There is much room for improvement and modification, but the Mission is working according to a plan that is economical and effective. The larger institutions are as follows:

Hope-Waddell Training Institution

This institution, located in the city of Calabar, was founded in 1895 for the education of Native boys. The staff consists of nine European, three Jamaican, and 23 Native teachers and workers. The Europeans are the principal, vice-principal, headmaster, three carpenters, one printer, one machinist, and the manager of the book store. The other workers are three Jamaican teachers, one Native teacher of tailoring, and numerous Native teachers and workers. The total number of pupils at the time of visit was about 400, of whom 200 were boarders.

The academic instruction includes six standards, a small secondary department, at present only one class, and a normal department of two years. The normal course is offered to pupils who have completed six standards, have served two years as pupil-teachers, passing the government examination at the end of each year, and then serve one year as assistant teachers. This is equivalent to about thirteen years of school work, both as teacher and pupil. The instruction includes courses in hygiene, gardening, a small amount of elementary science, and methods of teaching.

The trade courses require five years as apprentices. Pupils entering the trades must have completed four standards. Some instruction in book subjects is given in the evening. The hours of trade work are from seven to eleven and from two to half past four. The facilities of each trade department are sufficient to train five pupils each year, but the number of pupils in each trade is much less than this number at present. During the first year the pupils receive no pay; the second year they receive one shilling a week, and they are increased one shilling a week for each of the succeeding years. The aim of the trade course is to prepare journeymen.

The supervision of the dormitories is exceedingly careful. High standards of cleanliness and order are maintained. The principal or vice-principal visits the dormitories at the retiring hour each night. A prize shield is given to the dormitory that maintains the best standards of order and the highest standard of cleanliness. The cooking is done by a Native, supervised by a Native woman with some education.

The school occupies a very attractive site on top of the first of the three hills back of the Calabar stores on the edge of the river. The buildings are arranged in a hollow

Truck-Gardens at Mariannhill, Natal

Native Rice Field and Other Plantings in the Forest

Native Agriculture—Peanuts, Sweet Potatoes, Corn

Papaws, Potatoes, Strawberries, Lettuce, and Onions

Cattle in Angola

Plowing at Kamundongo

Using Oxen for Transportation

Sheep in East Africa

CATTLE AND SHEEP IN AFRICA

square. On the side next to the river there are four substantial cottages for a part of the staff. Another side is composed of the school rooms in a two-story frame building. The boys' dormitories form a part of this same side, the whole of another side, and a portion of the fourth side. These are one-story buildings, divided according to the age and size of the boys. The remainder of the fourth side is occupied by the kitchen and a two-story building which contains the dining-room, printing office, tailor-shop, book-store, and, on the second floor, quarters for the staff. Three other comfortable cottages for members of the staff are built outside of the square. There is also an isolation hospital, janitor's lodge, and carpentry shop, and the ruins of the chapel, recently destroyed by fire. The school land extends over what may be called the fourth hill on the up-river side. A school garden of substantial size is securely protected by fence. The area of land is adequate for teaching agriculture in an experimental way. Down at the edge of the river there is what is called the "Beach House," where motor engineering and a knowledge of machinery are taught to selected pupils. This is the landing place and warehouse for all mission goods.

It is to be hoped that the highly-trained Scotch mechanics now devoting all their skill to the training of a very small number of five-year apprentices may be assigned to give at least part of their time to arrangements for imparting some manual training of a practical character to the four hundred boys, of whom many are to be teachers in rural areas. The five-year apprentices are likely to become the employees of white commercial concerns. While this is a desirable end, it is even more important to help the Native people in their small mechanical needs. Similarly the rural character of the country requires educational workers prepared in agriculture. It is to be hoped that the institution will soon provide a department of agriculture, so that some of the young men may specialize in scientific farming.

Edgerley Memorial School for Girls

This school, located in Calabar, was founded 1905 by Miss Chelmers, the present principal. The staff consists of two European and seven native workers. The native workers are one certificated teacher, four pupil teachers, a matron, and a laundress. The enrollment consists of about 100 girls, of whom 70 are boarders. The course provides six standards. All the work of the institution is done by the girls and every activity is used for educational purposes. Each girl is assigned to house duties and changed to other tasks every two weeks. One unique feature is that of sending two girls to market with the entire responsibility of making the best use of the money allotted for the purpose. The dormitory facilities receive careful attention. The school compound is in the form of a hollow square. The front of the square is the residence for the European workers. The remaining three sides are one-story buildings used as dormitories, class-rooms, and work-rooms.

Creek Town Normal School for Girls

The school offers six standards of instruction and two years of teacher-training to young women who have served as pupil-teachers and assistant teachers. The staff

consists of three European and several Native workers. The enrollment consists of 80 girls, of whom 40 are boarders. Under the direction of the teachers, the girls do all the work of the institution and all the activities are educational in their influence. Miss McKinney, the principal, is very ingenious in using the native products in the school work. The influence of the school on the community is noteworthy.

Aro Chuku School-Home for Girls

This school home was founded and organized by Mrs. Arnott of the Scottish Mission. Her plan is to break down the prejudice of the Aro people against the education of girls. She is attracting into the home girls who for various reasons are free from the prevailing prejudice. A number of them are sent by Native teachers who have selected them to be their wives. Others are orphans. One is a blind girl. For the latter, a scheme of Aro letters has been devised, and this is being taught to the girl by the blind system. The plan is to have in the home only a few girls so that they may have intensive training in all the features of home life. At present there are only twelve girls. The full number will not be more than twenty-five. The principal does all the work of teaching and managing. Under her direction the girls do all the housework, including washing, cooking, and gardening. They sleep in several little mud rooms on elevated platforms made of clay. They eat in a room exclusively devoted to that purpose. The daily round of duties, instruction, and play is very simple and carefully supervised. Another European worker devotes all of her time to the women of the neighborhood. This worker instructs groups of the women who come to the schoolroom, and visits them in their homes. The school plant consists of a mud building with thatched roof in which the European workers live. There is also a school building divided into two parts, one for the girls and one for the women. The girls' rooms, kitchen, and washrooms are arranged on three sides of a square. Mrs. Arnott plans to keep the girls in the school only two years, but a number of the girls are at present so young as to require a much longer period. The institution has obtained valuable help from the government. It has succeeded, for example, in obtaining a large number of fruit trees, including a considerable variety of fruits, and the garden, which the school is developing, will later afford an excellent demonstration to the community of what can be done with the soil. It is a matter of doubt, however, whether this home-school can continue with the small number in attendance. The probability is that the pressure for education by a large number of girls will in the course of time necessitate the enlargement of the school. This can be done without serious loss to the work. The principal and her associates deserve great credit for the excellent plans they are executing and for their fortitude in enduring the swarms of mosquitoes and sandflies that make life miserable so much of the time.

Duke Town Day School

The Duke Town Day School has been described by Sir Hugh Clifford as "the best institution of its kind in Nigeria." The Education Commission has not observed a better institution of the same type anywhere in Africa. The principal is a native of

Jamaica, assisted by two other Jamaicans; a fourth is on leave. The sixty Native teachers are in three groups: (1) The pupil-teachers, who have successfully finished six standards; (2) The assistant teachers, who have finished six standards, served two years as pupil-teachers, and passed examinations at the end of each year; (3) Certificated teachers, who have completed the requirements of pupil and assistant teachers, studied two years in teacher-training classes, and passed the government examination for teachers. The principal has general charge of the school and special supervision of the higher standard. One of the Jamaicans has charge of the infant department and gardening. The third specializes in woodworking. Each certificated teacher has charge of one standard with several pupil-teachers, each teaching a section of the standard. The enrollment averages 1,300 pupils. The course of instruction covers six standards with unusual stress on hygiene, gardening, and woodworking.

The plant consists of the following: A frame building with six rooms for the infant department; an L-shaped building of cement blocks with six rooms for the sections of Standard I and II; a two-story building of cement blocks with eight class-rooms for Standards III to VI inclusive; a separate building for administration; another frame building for woodworking, and two large spaces for gardens. The total value of the plant is £12,000.

Wesleyan Mission

The schools of the Wesleyan Mission are among the Yoruba people of the western provinces. According to the 1919 report of the Government Director of Education, the Mission has 22 schools rated as worthy of government assistance and 25 non-assisted schools. The assisted schools have an enrollment of 2,500 pupils and the non-assisted schools have about 1,000 pupils. The Mission reports indicate a total of about 100 schools with about 5,600 pupils, a considerably larger total than that given by the Director of Education. The British workers are eleven in number. Superintendent Griffin of this Mission has been in the colony for many years and is regarded as an authority on the Yoruba language. Owing to the comparatively small number of Europeans, the supervision of the smaller schools has not been effective. The school work is further limited by inadequate equipment. The teaching in the interior schools, especially in Ibadan, is fairly well related to the needs of the pupils. The Wesleyan property in the city of Lagos is on one of the most desirable sites of the city. The larger central schools are the Boys' High School and the Girls' High School in Lagos and the Training Institute in the city of Ibadan in the interior.

The *Boys' High School* in Lagos has a European superintendent and eight Native teachers, about half of whom have had but limited training. There are 185 boys in attendance, of whom 8 are boarders. The curriculum includes Standards III to VI, with two classes above Standard VI. The emphasis of the instruction is literary. Latin and French are offered in the upper classes. The classes meet in one poorly constructed building with only palm-leaf mats to separate the various groups. Plans for a much-needed building are now under way.

The *Girls' High School* in Lagos is under the supervision of three European women, ten Native teachers, and four pupil-teachers. The pupil-teachers are allowed some

financial compensation and receive instruction in advanced studies at night. The enrollment consists of 175 girls, of whom 10 are boarders. The course includes six standards, with additional instruction for pupil-teachers. Some lessons in cooking and sewing are given. The supervision of the European teachers is effective and the buildings are clean. While the building is much better than that for the boys, it is seriously in need of repairs.

The *Ibadan Training Institution* has a teaching staff consisting of a European man and his wife, a European assistant, and some Native helpers. The enrollment consists of 45 young men, all boarders. The curriculum includes Standards V and VI as preparation for the secondary normal department of two standards. For further instruction pupils are required to teach under supervision in day-schools for periods of one or two years and then return to the institution for two more years, to be devoted entirely to teacher-training courses. The educational activities are related to the needs of the pupils. All the work of the institution is done by the pupils. A large garden is cultivated and the grounds are kept in good condition. The plant is adequate for the present activities. The pupils sleep on mats in mud huts of one room each. There are two to four pupils to a room. Dormitory and dining-room facilities are supervised. The institution is developing effectively.

Primitive Methodist Society

The missions and schools of the Primitive Methodist Society are in the southeastern section of Nigeria, an area containing over half a million Native people. The Society began its African work in the Island of Fernando Po and came to Nigeria in 1893. Hitherto the officers of the Mission have not sought government aid because they have desired to avoid the government requirement of higher standards of education. Education seems to have been regarded as an incident to evangelization. There is now a tendency to enlarge the scope of educational activities to include the training of native Christian leaders who can interpret the Christian religion in its deeper applications to the life of the people. The government reports only 72 non-assisted schools. The Society reports 280 "bush" schools, with 230 Native teachers and about 10,000 pupils. The policy of the Mission requires supervision of these schools by the European workers. As the number of Europeans is only about twelve, it is evident that the supervision is necessarily very ineffective. The central schools comprise the Boys' Institute at Aron, with a European principal and six native assistants, and an enrollment, as reported by the Society, of from 45 to 50 boys; and the Girls' Institute at Jamestown, reported to have three European women teachers and about 40 pupils.

Qua Iboe Mission

The Qua Iboe Mission is a British Society organized in 1887 with headquarters in Belfast, Ireland. Its purpose is the evangelization of tribes living in the vicinity of the Qua Iboe River in southeastern Nigeria. The government reports 21 non-assisted schools, with about 1,000 pupils. Educational provisions are very limited. It is re-

ported that the Society is endeavoring to strengthen its educational work for the preparation of Native teachers who can relate religion to the life of the people.

American Southern Baptist Society

The mission of the American Southern Baptist Society represents the white Baptist churches of the southern states in America. The interest of the Southern Baptists in Nigeria dates from 1854, when they sent a mission to the coast region. During the American Civil War the work was discontinued. About 1905 the Society revived its work, sending a number of Canadian Baptists to the western provinces in the neighborhood of Oyo, Ogbomosho, and Abeokuta. During the past five years educated men and women from the southern states have been sent as missionaries of health, education, and religion. At present the Baptists are spending considerable money in the erection of buildings and generally enlarging and improving their plant. Soon twenty-five to thirty young men and women of education are to arrive in Nigeria to serve as teachers and workers in health and religion. The government reports nine non-assisted schools with about 800 pupils.

The *Ogbomosho Baptist Station and School* has a considerable staff and plant. The white Americans include four families, two from Virginia and Georgia and two from Canada. One of the men is a physician. There are also several Native teachers, one of whom has studied in America. The school has an enrollment of 100 day pupils in five standards and secondary classes of about 100 boarding pupils. These boarding pupils are divided as follows: Two academic classes with some secondary subjects; two normal classes combining elementary and secondary subjects and methods of teaching. There are also three Native ministers receiving instruction in Baptist doctrines and some general subjects. At the time of visit there was a plan to introduce a business course. The curriculum is not based upon the Nigerian educational code and there is too little regard for the educational elements required by the Native people. It is now planned to reorganize the school activities so as to provide training in health, industry, agriculture, and methods of teaching. With workers from the southern states where they have an opportunity to observe the practical methods of education for American Negroes, the Mission can greatly improve its present methods. The plant includes several acres of land, residences for workers, and one-story buildings for classes. A new and substantial school building of four rooms is now being completed.

The Oyo Baptist Mission at the time of the visit had a staff of two young southern white men and their wives. There were also Native assistants. The four were graduates of good American schools and devoting themselves to practical activities for the improvement of the health and morals of the people. The plant includes a rather old residence, a new home for nurses, a dispensary, and smaller buildings.

Northern Nigeria

The reports of educational facilities in Northern Nigeria vary so radically as to defeat any effort to determine their accuracy. There is, however, complete unanimity in the statement that the facilities are quantitatively negligible when they are measured

by the educational needs of a Mohammedan school population of at least one and a half million and a non-Mohammedan school population of over half a million. The most liberal estimate of the school facilities gives the number of government schools as 17 and the mission schools as 107. The so-called Mohammedan schools, estimated at 25,000, are of practically no educational significance. So far as they exist, they are with few exceptions groups of children reciting in monotonous unison portions of the Koran in a language which they do not understand. It is possible that a few of the schools impart a knowledge of the Arabic language and the wisdom of the Koran to a negligible number of pupils.

The significance of the above quantitative measure of governmental and mission interest in education is to be modified by the fact that the British Government entered this Moslem country only in 1903 and that it was not possible to build a school until 1909. This fact, with the break caused by the Great War, explains much. A qualitative measure of government schools results more favorably. The three schools observed in the city of Kano present definite evidence that the government has endeavored to adapt education to the needs of the people. Conferences with the government officials at Kano, Zaria, and Kaduna convinced the Education Commission that the government plans to develop educational activities related to the health, economic welfare, and character of the varied groups in Northern Nigeria. The Director of Education has a sympathetic and thorough appreciation of the problems of his great field. Under the inspiration and direction of the educational statesmanship of Sir Hugh Clifford, the present governor, there is every reason to believe that government and missions will work out a satisfactory policy of education for this vast and perplexing region.

The system now proposed and begun provides (a) one school for training teachers, one for imparting technical skill, and one for teaching agriculture; (b) provincial schools under a British principal with boarding facilities, including the standards for which the lower and local schools can prepare; (c) rural or local day schools with native teachers emphasizing health, native arts, agriculture, and character-training. The extent to which this system has been realized will be presented in the summary of schools in subsequent paragraphs.

All of the reports of the missions in Northern Nigeria have two features: First, the difficulty of the work owing to the opposition of Mohammedan influence and the consequent lack of encouragement by the government. In some instances the missions complain of the opposition of the government. Second, the very limited and almost futile character of much of the mission work, both religious and educational. Several mission societies have endeavored to establish work in the north. Most of the efforts have been among the non-Mohammedan groups. Those that have had a limited success are the Church Missionary Society and the Sudan United Mission.

Undoubtedly the most perplexing element in providing schools for these millions of people is the attitude of six million Mohammedans in the northwestern section whose influence is strengthened by other millions extending beyond the Sahara to Northern Africa and on to the intellectual groups and ignorant masses of the Nile River and the Near East. These millions, with their superior social and governmental

organization and their keen trading instincts, tend more and more to dominate the three million non-Mohammedans of the northeast. The present government, has naturally hesitated to become party to the propagation of Christianity, lest it should arouse the suspicion of millions of Mohammedans who do not distinguish between European officers of the government and any other Europeans.

There is considerable difference of opinion as to the justification of the policy, proposed by Sir Frederick Lugard as a military officer and adopted by the government, whereby each Emir is permitted practically to "establish" the religion of his province. Some careful students believe that the support of the policy by the British Government has meant the continuation of the Fulani and Mohammedan power at a time when the increasing dissatisfaction of the Hausa, and other peoples would have overthrown their regime. Whatever may be the truth of these opinions, the fundamental consideration is that the world has long since learned by bitter experience that state control of religion is in the long run neither practical nor safe. Sound policy in Northern Nigeria requires the recognition of the principle of religious liberty so fundamentally a part of British and American thought and practice.

Government Schools

The three central and significant government schools in Northern Nigeria are in the city of Kano. They are as follows:

The *Provincial School* is devoted entirely to the usual subjects of an English elementary school with the addition of Arabic. The teaching staff consists of one European supervisor and 10 Native teachers. The enrollment consists of 85 boys, all boarding students, ranging in age from 8 to 16 years. The curriculum includes Standards I to V with the usual subjects required by the Nigerian Code and also Arabic. The vernacular is used in the lower standards and an increasing amount of English in the upper classes. The pupils show considerable proficiency in arithmetic. The work seems quite elementary and bookish and there is practically no provision for instruction in such subjects as gardening, handwork, and other activities related to the needs of the masses of the people. The school is within the walls of the old city. The school compound and building are in imitation of Moorish architecture and entirely of mud. The school building is in the form of a hollow square with a garden in the center. The pupils sit on mats with low desks in front of them. The sleeping compound, about a quarter of a mile away, is composed of mud structures with windows. The pupils sleep on mats according to the custom of the country. The plant is clean and orderly.

The *Industrial School* was organized about 1914 by the present European supervisor under the command of Sir Frederick Lugard, who suggested the name "Industrial." English educators prefer the name "Technical" because the term "Industrial" is used in England to describe prison schools. Pupils are admitted to the school without any formal examination and are retained provided they show reasonable ability. They board and room at the school. The seven Native teachers have all been trained by the supervisor. All discipline is exercised by the Native staff. The enrollment consists of about 100 young men, all of them apprentices receiving a

small wage. The supervisor deserves much credit for the organization and development of this school under the existing conditions. His supervisory duties are extensive and he should have additional European assistants. The course comprises four years' instruction in a trade. The work-day is 7 hours. The plan requires one hour a day devoted to instruction in the "three R's," hygiene, and English. This is poorly done. The occupations taught include work in iron, wood, leather, cement, and motor repair. The school is a real achievement even in its present form, but it should be developed educationally, so that the pupils may be not only mechanics but teachers of industry.

The *Survey School* is a unique school of unusual effectiveness in the training of Native surveyors, draughtsmen, computers, clerks, and printers. The immediate purpose of the school is to train young Natives to assist the government in the assignment and collection of the taxes on the basis of land holdings and property. The general educational results are far more valuable than the special skill acquired. The staff consists of a European supervisor and ten Native instructors who have been trained at the school. The enrollment consists of about 50 boys and young men boarding at the school. They are admitted from the Koranic schools or the provincial schools. The first class consists of 30 boys about 10 years of age learning the "three R's." The second class is learning to draw. The three or four upper groups are engaged in the preparation of maps showing landholdings arranged according to taxable values. The survey pupils are divided into the groups interested only in the survey of Kano and those learning general surveying and related activities. Promotion is based entirely on individual skill in the assigned tasks. The striking ability of the pupils is illustrated by the instance of one who surveyed the circular wall of Kano, 11 miles in length, with an error of only two feet. The educational value of such an achievement has an undoubted effect on the mind as well as the character of the student.

In addition to the central institutions at Kano there are a few smaller schools of limited influence and entirely of the elementary type. The most important educational project now being organized by the government is that of building an effective institution for the training of teachers at Katsena, the outstanding center of Mohammedan learning in Nigeria. The school was planned in 1914, but its construction was deferred by the war. European instructors have been employed and buildings are now probably well under way. The curriculum will provide for instruction and training related to the hygienic, agricultural, and character development of the masses of the people. As soon as possible subjects of secondary grade will be introduced. It is evident that this institution, located in the heart of the Mohammedan section, will of necessity train young men of that faith. It is generally agreed that immediate provision should be made for another institution among the non-Mohammedan population in the northeast.

Educational credit must also be given for government activities that are not under the educational department. A summary of the funds expended for activities related to education has been given in Part I of this chapter. The various departments of Northern Nigeria show genuine interest in Native welfare. The department of agriculture maintains about 40 Native agents who travel about giving instruction in cotton

planting, and 5 to 10 who disseminate information about peanuts, cocoa, and other smaller commercial products. There are also three experimental farms. Unfortunately the emphasis of these activities is rather narrowly commercial.

Mission Schools

The mission societies in Northern Nigeria have not yet produced any schools that may be described as central or significant. There are several small religious organizations, besides the Church Missionary Society and the Sudan United Mission. The smaller societies have made serious efforts to establish their work, but as yet their educational influence is negligible. Even the activities of the Church Missionary Society and Sudan United Mission are educationally only pioneer beginnings.

Church Missionary Society

The Church Missionary Society reports mission activities as follows:

> The Mission in the northern provinces, called Northern Nigeria Mission, is among the Hausa people, who are practically entirely Mohammedan, at Zaria; the Nupe people, who are partly Mohammedan and partly pagan, at Lokoja; and Basa and Yoruba peoples, who are mainly pagan, at Lokoja, and other stations around the confluence of the Niger and the Binue. Work has also been established at Panyam and Kabwir, in the Bauchi highlands, among the Sura and Angass tribes, who are entirely pagan. Training classes for evangelists are carried on at Bida, Zaria, and Kabwir, and there is medical work at Zaria and Kabwir. The staff in the northern provinces is composed of nine foreign and four African clergymen; two lay missionaries, of whom one is a doctor; five missionaries' wives; three other women missionaries; and 60 African Christian lay agents.

The most significant effort to bring Christianity directly to the Mohammedan group is that introduced and continued by Dr. W. R. S. Miller, a medical missionary, who went to Northern Nigeria over twenty years ago. Owing to Mohammedan conventions as to health activities, he was unable to use his medical skill and he therefore has devoted his unusual personality to general missionary activities in this perplexing field. He is undoubtedly the best informed man on Mohammedanism in Northern Nigeria. He is a man of keen intellect, broad sympathies, and real interest in humanity. He represents the best culture of England. His devotion to the people has won the friendship of the leading Mohammedans of the provinces in which he lives. The Chief Mallam of Zaria visits him on terms of intimacy and even of affection. This is all the more remarkable when it is understood that Dr. Miller does not hesitate to tell these leaders of Mohammedanism the failures of their practice, as well as of their beliefs. He has been compelled to differ from the government officials on many occasions. Nevertheless they admire him and recognize his ability, his sincerity, and his devotion to the best interests of the people, as well as of the British Empire. With all this ability and devotion, however, his educational and religious work has been so seriously hampered by the opposition of the Mohammedans and by the indifference and sometimes even the hostility of the government that the extent of his plant and his activities is very limited. His simple but effective school has only 26 boarding boys and the church is correspondingly small in number. According to Dr. Miller the British officials are now more friendly and the Native administration of a higher type.

For other provinces of Northern Nigeria the Church Missionary Society Report for 1920 presents the following observations:

> In the Ilorin province the old established stations towards the coast were comparatively weak, those further inland more vigorous. Forced labor for British Cotton Growers Association is a hindrance.
>
> In Nupe province the work at Kataeregi progressed but it was hampered by the political officer who forbade the building of a church or school within a quarter of a mile of any house in the village. There are marriage difficulties owing to the fewness of Christian Nupe girls. Many Moslems, even Mallams, are convinced of the truth of the Gospel.

For the Bauchi province at Panyam and Kaburi, where the Cambridge University Party are maintaining about six "bush" schools, the work is making some progress. "Through the help of a friendly government officer, difficulties as to starting work at Tolong were eventually settled, and the governor-general listened sympathetically to missionary representation about the hindrances to evangelism, and promised inquiry."

Sudan United Mission

The Sudan United Mission was first organized under the name of the Sudan Pioneer Society in 1902 by representatives of several churches in England for the purpose of presenting Christianity to the non-Mohammedan tribes of the Sudan. It was reorganized in 1904 under the present name and the first missionaries were sent to Northern Nigeria in the same year. In 1906 a branch of the society was formed in the United States; in 1907 another in South Africa; in 1911 one in Australia and New Zealand; and in 1912 one in Denmark. Each branch is assigned a definite area in the Sudan. In 1912 the society maintained 12 central stations with outstations in Nigeria and also the Home for Freed Slaves' Children at Wukari. "The school at this Home is the only one staffed by Europeans. The 58 children attending are all inmates of the Home, freed from slavery and consigned to the Home by the officials of the British Government. The school receives financial aid from the government and is organized according to the Nigerian Educational Code. There are about 16 little bush schools still in the primitive stage." The Mission as a whole had about 32 Europeans in Nigeria at the end of 1920. Owing to a lack of pupils and teachers the Training Institute for Evangelists has been closed. All reports indicate that the Sudan United Mission is struggling heroically in spite of limited financial means and personnel. While the activities of this Mission are utterly inadequate to meet the great demands of Northeastern Nigeria, they are commendable as pioneer beginnings under great difficulties.

III. SUMMARY AND RECOMMENDATIONS

The educational conditions briefly outlined in Part II may best be summarized by quotations from Sir Hugh Clifford's remarkable address to the Nigerian Council in 1920:

> Education in Nigeria is a matter of great and growing importance, concerning which, I regret to say, I have little that is encouraging to record. . . . In the northern provinces there has been until recently a certain tendency to regard education of the local population with some uneasiness and suspicion, as a

process likely to exert a disintegrating and demoralizing effect upon the characters of those who are subjected to it; and where this feeling has been overcome, a further tendency is observable to regard education too exclusively as a handmaid to administration. While, therefore, after two decades of British occupation, the northern provinces have not yet produced a single Native of these provinces who is sufficiently educated to enable him to fill the most minor clerical post in the office of any government department; while the African staffs of these offices throughout the northern provinces are therefore manned by men from the Gold Coast, Sierra Leone, and from the southern provinces of Nigeria; and while the men belonging to the northern provinces, who obtain work as artisans in the railway workshops at Offa or at Minna, are so ill-educated that they are unable to compete on even terms with men of a similar class drawn from other parts of Nigeria; education in the north has been practically confined to the vernacular and to Arabic, has been allowed to become the almost exclusive perquisite of the children of the local ruling classes, and has for its main object the equipment of these children with just sufficient knowledge of reading, writing, and arithmetic to enable them, in after life, to fill posts under one or another of the various Native administrations.

In the southern provinces, education is at the present time in even worse case than it is in the northern provinces. There is a great deal more of it; but the general standard to which it attains is far lower than any with which service in other tropical dependencies of the Crown has familiarized me. In the northern provinces we are in a position to make a fresh start, and so little has been done that there is not much that needs to be undone. In the southern provinces the position is very different. The lack of properly trained teachers is here even more acutely felt; but this does not prevent the sprouting-up in every direction of a mushroom-growth of "hedge-schools" in the majority of which young men who are incapable of grappling successfully with the mysteries of the Fourth Standard profess to impart "education" to large groups of boys.

The position then is that there is throughout the southern provinces an abundance of schools but very little genuine education; that the children are themselves curiously eager to attend school, but are much less willing to remain there long enough to acquire any real and useful knowledge; and that too many of them, no matter how imperfectly educated they may be, thereafter regard themselves as superior to agricultural pursuits, and prefer to pick up a precarious and demoralizing living by writing more or less unintelligible letters for persons whose ignorance is even deeper than their own.

The curricula in use in the government and in the assisted schools, moreover, require to be very considerably revised, and to be reframed on more practical and useful lines. The curricula in force in the Gold Coast, for example, are altogether superior to those in use in Nigeria; where, in my opinion, far too little attention is paid to the coordination of hand and eye, and where literary acquirements are apparently regarded too often as the be-all and end-all of education.

It has never been the practice in British possessions in the tropics for the local government to claim the right to exercise any control or supervision over scholastic enterprises that do not voluntarily submit to these things for a grant-in-aid, the amount of which is annually determined by the degree of efficiency attained by each school, as revealed by the periodic reports of government inspectors. Having regard, however, to the extraordinary irruption of "hedge-schools," which has of late years occurred throughout the southern provinces, and the evils which are therefore resulting—evils which, I think, are recognized by all in Nigeria who have the cause of genuine education at heart—it may yet become necessary for the Government of Nigeria to reconsider its attitude in this matter. It will be recognized, however, that action in any such direction is, and will continue to be, exceedingly difficult until the government is itself in a position to meet what is unquestionably a genuine and widespread demand for education, which the "hedge-schools" at present are making believe in some measure to satisfy.

These are words of unusual wisdom that offer genuine hope for the educational future of this great colony. That in some respects Sir Hugh may be said to undervalue the educational facilities strengthens our confidence in him as the commanding officer of the colony, for we are assured that he is willing to face the worst and plan for improvement. With all the limitations and failures of education, however, it must be recognized that the religious societies described in Part II have worked for many years amidst many difficulties, that up to a recent time they have paid a tragic price in the

death of many splendid men and women who came to introduce education and religion, that they have organized a few centers of education equal to the best of their home countries, and, finally, that they have succeeded in producing a small but significant number of African men and women who can now become the nucleus of the processes of education and general civilization in Nigeria. The most genuine expression of appreciation for the services of the Church Missionary Society, Roman Catholic, Wesleyan, and Scottish Missions, and the other smaller societies, is the frank statemanship of Sir Hugh Clifford and those who cooperate with him in the determination to build wisely and adequately upon the best elements of the past and especially to relate education to the needs of the masses of the people.

The following recommendations are based upon a study of reports and addresses by government officials, conference with missionary administrators, and the observations of the Education Commission:

1. That all concerned distinguish clearly the educational needs, namely, the education of the masses of the people, the training of teachers and leaders for the masses, and the preparation of professional men who must pass the conventional requirements of British universities.
2. That the education of the masses and their teachers be determined by the following elements, namely, health, ability to develop the resources of the country, household arts, sound recreation, rudiments of knowledge, character development, and community responsibility. The Native teachers should also have access to the great truths of physical and social science and the inspiration of history and literature.
3. That the school system in each province provide a central teacher-training school with boarding pupils, community center schools with some boarding facilities, local day schools with effective activities in the community, and traveling supervisors to direct, advise, and inspire local teachers.
4. That in areas without schools the government provide for the temporary employment of teachers of lower qualifications on condition that adequate supervision be supplied and facilities for the increased supply of better prepared teachers be provided.
5. That the profession of teaching receive some form of government recognition in addition to a living wage, so that the profession may attract capable youth and also exert a great influence on community life.
6. That the education of women and girls receive much more serious consideration both as to quality and quantity. Several very good schools for girls have been described in Part II. The special weakness is in the small proportion of girls in the day schools.
7. That the schools in their community extensions be regarded as centers for transmitting the influence of such government departments as agriculture and health.

8. That the personnel and equipment of the agricultural department be enlarged so that more provision may be made for the instruction of the small farmers in food-production and in general rural improvement. At present a considerable number of the schools in Nigeria are teaching gardening. A few of the schools regard this instruction as an important part of their regular activities. The large majority of the teachers throughout the colony do not appreciate the vital importance of instruction in gardening and agriculture. The government is to be congratulated upon the plan requiring that lectures on agriculture shall be given to teachers during the vacation. These lectures are in two courses of three weeks. While this instruction is helpful it is only a beginning in the right direction. There is nowhere in the colony a school that has a department of agriculture for the training of young men in this important field of work.
9. That the cooperation now existing between the missions and government be extended to include the commercial and industrial agencies, so that the full power of the colony may be devoted to improvement of the people.

The application of these recommendations geographically to the governmental and mission activities suggests the following changes:

The Lagos Colony

The higher schools for boys in Lagos are all so exclusively devoted to the conventional requirements of university preparation as to neglect almost entirely the training of teachers suggested in the first recommendation. Surely some of the schools of Lagos should have regard for the economic and hygienic needs of a new country.

Western Provinces

The Church Missionary Society School at Oyo, the Wesleyan Training Institute at Ibadan, and the Baptist Mission at Ogbomosho are all in need of teachers and facilities for teaching simple industries and agriculture. It is also likely that they need to develop a system of central and local schools in accordance with the third recommendation.

Central Provinces

The Church Missionary Society and the Roman Catholic Mission are exceedingly weak in provision to supervision of their large numbers of "bush schools." They are also lamentably lacking in facilities for teacher-training, agriculture, and native industries.

Calabar

The smaller mission societies have regarded education as an incident to their evangelistic work. On this basis the government cannot wisely consent to the assignment of any territory to the educational care of such missions. The Scottish Mission schools are now in need of more supervisors and especially of more men to carry on and

enlarge the work. The work at the Hope-Waddell School would be greatly strengthened by the extension of agriculture and industrial training to the teachers' course and by the addition of a department of agriculture.

Northeastern Nigeria

The utter inadequacy of educational provisions among the three million non-Mohammedan tribes of the northeast is very evident. Every recommendation offered above applies emphatically to this important section of Nigeria. In view of the fact that the government is now building a first-class teacher-training institution among the Mohammedan peoples of the northwest, it is agreed by government and missions that another equally well-equipped school should be organized in the northeast. As the government cannot now undertake this important responsibility, it is further agreed that Christian missions should accept the task.

Northwestern Nigeria

The sound beginnings of education for the six million Mohammedans in this section are a promise for the future. It is to be hoped that the government may vigorously push the development of the school system along the lines of the recommendations. Hitherto there has been practically no provision for agricultural education. The desire of Christian missions to work near to and within Mohammedan areas has been discussed and the necessity for the recognition of religious freedom has been urged. On the basis of this conviction, the practical procedure for the representatives of European civilization and Christianity would seem to be as follows:

1. That the British, and especially the officers of the Christian Church, prevail upon the government to grant religious freedom in Northern Nigeria.
2. That every effort be made to advance the type of education adapted to the health, industrial, agricultural, and character development of the people of Northern Nigeria regardless of their religous affiliations.
3. That arrangements be made to have at least a few Christian missionaries, especially adapted by temperament and education, to work in the Mohammedan areas. This number should be increased as suitable missionaries are found and Mohammedans come to understand the distinction between government and missions.
4. That in the areas regarded as the fringe of Mohammedanism, efforts be made to avoid placing Mohammedan leaders over non-Mohammedan or Christian tribes. In these regions it would appear that Christian teachers should be sufficiently numerous to present the claims of Christian civilization.

Chapter IX

BRITISH SOUTH AFRICA

The variety of educational policies and activities for the Natives of South Africa provides a rich field for the study of sound and unsound methods in Native education, of genuine interest in the development of the Native, and of complete indifference and even antagonism to any form of Native education. That South Africa is destined to become more and more the determinant of all Africa seems to have been settled by the climatic advantages of the south temperate zone and the high altitude, by the vast physical resources of soil, minerals, and animal life, and finally, by the splendid types of white and Native peoples. Similarly, South African influence on Native education throughout Africa will undoubtedly become greater and greater as the educational statesmanship of the Union Government extends and improves educational facilities for the Native people. Guarantees of this statesmanship are observed in the Commission on Native Affairs appointed by Premier Smuts, in the increasing liberality of Cape Province to Native schools, and in the well-adapted system of Native education in Natal. Most significant of all for Native education are the educational achievements of mission societies aided by government grants. Part I of this chapter presents the "Economic and Sociological Backgrounds" for education in a brief outline of the important facts concerning the people, the country, and the European organizations in British South Africa. Part II describes the educational facilities. Part III contains the "Summary and Recommendations."

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

British South Africa, almost entirely in the south temperate zone, includes the Union of South Africa and several British protectorates with a total area of a million and a half square miles or one-half the area of the United States of America. The total population in 1921* was about eight and a half million people, of whom one and a half million were white, a ratio of about five blacks to one white person. The important unit in this group is the Union of South Africa, with seven and a quarter million of the total population and almost all of the million and a half white people. In 1918 the Union population was almost seven millions. The political units of the sub-continent are as follows:

1. The Union of South Africa, a self-governing British dominion, with an area of 474,000 square miles and a population of 7,305,377, of whom 1,503,904 are white people.

2. Southern Rhodesia, administered since 1889 by the British South Africa Company under a Royal charter of incorporation, with an area of 149,000 square miles and a population of 771,077, of whom 23,606 are whites.

*Union: The census for the whole population was last taken in 1911. In 1918 a census of the European population only was taken. The census officials, however, take a mean estimate of population for each year and the figures given here are the estimated population for 1921.

Bechuanaland, Swaziland, Basutoland: The figures given are the population census for all inhabitants taken in 1921.

3. Northern Rhodesia, administered by the British South Africa Company under a charter of incorporation, with an area of 291,000 square miles and a population of 931,875, of whom 2,900 are whites.

4. Bechuanaland, a British protectorate, under the Colonial Office in London, with an area of 275,000 square miles and a population of 152,983, of whom 1,743 are white.

5. Basutoland, a crown colony, with an area of 11,716 square miles and a population of 498,787, of whom 1,603 are white.

6. Swaziland, under the administration of the High Commissioner for South Africa, with an area of 6,678 square miles and a population of 112,951, of whom 2,205 are white.

7. The Southwest Africa Protectorate (formerly known as German Southwest Africa), a protectorate under the Union of South Africa under the mandate of the Versailles Treaty of Peace, with an area of 322,450 square miles, and a population of 108,298, of whom 15,298 are white.

Union of South Africa

The Union is strikingly differentiated from the African colonies of the tropical regions by the considerable proportion of white population who have become permanent residents rather than more or less temporary sojourners as in the other colonies and India. The permanent character of the European occupation and the ratio of one white to four blacks, with a slight tendency for the black proportion to increase, constitutes the outstanding element that so largely determines race relations in South Africa. Sometimes the influence is economic, the white employer seeking labor for mine or farm, or the white mechanic fearing the potential competition of advancing Native skill; sometimes it is sociological, the white community guarding health and morals from the close proximity of an undeveloped people; often it is psychological, the European minority conscious of the Native millions close at hand and the other millions of the tropical regions to the north. All this is in contrast with racial proportions in the United States of America, where the ratio is one colored to nine white persons, with all indications pointing to an increasing proportion of the white population.

The Union Government was formed in 1910 through the agreement of the four self-governing colonies, namely, Cape of Good Hope, with an area of 276,966 square miles; Natal, 35,291; Transvaal, 110,450; and Orange Free State, 50,390. The Union Government, with administrative headquarters at Pretoria and the seat of legislature at Cape Town, has by far the greater power, especially as regards legislation and taxation pertaining to the Natives. The provinces are limited to local finance, elementary education, including Native education, roads, charities, and health. The Natives are represented in the Union Senate by four Europeans nominated by the government for their knowledge of Native affairs. In Cape Province Natives are permitted to vote when they are able to meet the conditions required by law. Their vote has a considerable influence on legislation for the Cape and especially on school appropriations for the Natives.

It is possible only to hint at the great wealth of mineral and soil resources, the surpassing beauty of the plains and mountains, the delightful climatic variations of the south temperate zone, and the remarkable development of highways, railroads, and seaports. There is some suggestion of the climate in the fact that the latitude,

BRITISH SOUTH AFRICA

With its location in the south temperate zone and its comparatively large white population, British South Africa is destined to become more and more "the determinant of all Africa." The important political units include the self-governing Union of South Africa with its mandate responsibility for the South Africa Protectorate, formerly German Southwest Africa, and the various Crown Colonies and Protectorates directly under the British Government.

25 to 35 degrees south, is the same as that of Australia, or the corresponding north latitude of the southern states in America. Even these temperatures are modified agreeably by the high altitudes and extensive plateaus. Soil products in 1918, exclusive of the comparatively small amounts produced by Natives on their own locations, included wheat, 250,150 tons; maize, 1,159,804; Kaffir corn, 191,762; potatoes, 110,033; oats, 107,020; barley, 25,395; tobacco, 8,302. The live-stock in 1919 consisted of sheep, 31,507,781; cattle, 7,255,758; goats, 8,587,262; pigs, 1,006,666; horses, 798,276; ostriches, 282,070; mules, 82,940. The value of the mineral products in 1920 was gold, £34,350,000; diamonds, £14,750,000; coal, £4,500,000; copper, £418,269; lime, £244,745; silver, £245,871; tin, £435,680; sulphate of ammonia, £63,088, and many other minerals.* The production of ostrich feathers, now valued at a million pounds Sterling, is the greatest in the world. The fruits of South Africa are remarkable in quantity, variety, and quality, and with better shipping facilities will undoubtedly become an increasing source of wealth. The railroad system of 9,500 miles is efficiently managed by the Union Government. Provincial governments are expending considerable money in developing and maintaining highways. This very inadequate survey indicates the wealth of the country and the diligence and skill with which these resources are being developed. With increased population and real statesmanship there is here a guarantee that South Africa will become one of the great world powers.

According to the 1918 census the population of the Union was 6,986,687, as against 6,003,101 in 1911, a fairly large increase in seven years. The white population in 1918 was 1,421,781 and the Native population was 5,532,455. As the 1918 census returns contain figures for Europeans only, the following figures are based on the 1911 enumeration:

RACIAL DISTRIBUTION

	Union	Cape Province	Natal	Transvaal	Orange Free State
Total Population . . .	5,973,394	2,564,965	1,194,043	1,686,212	528,174
White	1,276,242	582,377	98,114	420,562	175,189
Bantu	4,019,006	1,519,939	953,398	1,219,845	325,824
Asiatic	152,309	7,690	133,439	11,072	108
Mixed	525,837	454,959	9,092	34,733	27,053

The significant facts in this table are:

1. That the white population in the Union is 22 per cent of the total. Orange Free State, with 33 per cent, has the largest proportion of white; Transvaal, with 25 per cent white is next; Cape Province, with 23 per cent, is third; and Natal, with only 8 per cent white, has the smallest proportion.

The division of the white population on the basis of language has considerable significance in the development of the Native groups. According to the 1918 census about half of this group speak both Dutch and English, and the other half, speaking only one language, are about equally divided between English and Dutch. The extremes of the language groups are in Natal, with 75 per cent English-speaking, 17

*From Colonial Lists, 1919.

per cent bilingual, and 5 per cent Dutch-speaking, and in the Free State, with 50 per cent bilingual, 40 per cent Dutch-speaking, and 7 per cent English-speaking. Even more significant than the language groups is the fact that nearly 85 per cent of the white population were born within the Union, an emphatic evidence of the permanency of white interest in South Africa.

2. That the Cape Province has over 455,000 colored people, that is, persons of mixed white and African origin; and Natal has 133,000 Asiatics. The influence of anti-Asiatic laws in the Transvaal and the Free State explains the small number of Asiatics in these provinces. The colored or mixed people in South Africa are rather sharply differentiated from the Natives by the public opinion, customs, and language of both the white and the colored groups. The considerable group of Asiatics in Natal has obtained special provisions and rights that are not accorded to the Natives. This fact is increasingly developing a consciousness of injustice on the part of the Native people.

3. That the Bantu or Native people constitute the largest proportion in the Union and in each province. Cape Province has over a million and a half; Transvaal a million and a quarter; Natal almost a million; and Free State about a third of a million. The real concern of this study is the education of this largest group in South Africa. Without the effective development of this group in health, economic conditions, and character, the future progress of South Africa will be seriously retarded.

DENSITY OF POPULATION

	Cape Province	Natal	Transvaal	Orange Free State
Total	10.00	37.40	19.56	13.84
White	2.23	3.45	4.51	3.60
Non-white	7.77	33.95	15.05	10.24

The great unoccupied areas of Cape Province are reflected in the small number of persons to the square mile. The low density of the Free State, only little more than that of the Cape, is partly due to soil condition, but probably much more to the conservative policies of the Boer population who rather fear immigration. Natal, with 37 to the square mile, is the best occupied province of the Union. The character of the soil and the climatic conditions probably account for this more satisfactory occupation of the land. It is interesting to note that Natal has a higher density than the other provinces for the white as well as for the colored population. There is room for great increase of population in every part of the Union. The sparse condition of population in a land of great undeveloped resources calls for the development of increased skill for the available labor supply.

RURAL AND URBAN DISTRIBUTION OF BANTU PEOPLE

	Union	Cape Province	Natal	Transvaal	Orange Free State
Urban	508,142	113,143	35,967	316,686	42,346
Rural	3,508,907	1,406,240	917,011	902,719	282,937

This table shows that three million and a half of the Bantu or Native peoples are living in rural areas. This is 88 per cent of all the Natives in the Union. The largest proportion of rural Natives is in Natal, with 96 per cent of the total; Cape Province with 93 per cent rural Natives is next. The situation in the Transvaal, which has 74 per cent rural Natives, the smallest proportion of the four provinces, is explained by the large number of Natives employed in the mines of Johannesburg. It is evident that the education of the Native population should be strongly rural in its emphasis.

RURAL AND URBAN DISTRIBUTION OF WHITE AND MIXED POPULATION

White	Union	Cape Province	Natal	Transvaal	Orange Free State
Urban	658,286	289,107	62,732	251,468	54,979
Rural	615,028	291,664	35,114	168,406	119,844
Mixed					
Urban	311,440	217,327	54,289	31,355	8,469
Rural	366,298	245,045	88,177	14,401	18,675

The white and mixed population are about equally divided between urban and rural in the Union as a whole and in Cape Province. In Natal the whites are 63 per cent urban and the Asiatics are 72 per cent rural. In the Transvaal the whites are 59 per cent urban and the mixed are 70 per cent urban. This is probably explained by the large city groups of Johannesburg and Pretoria. In the Free State both groups are more than two-thirds rural. The 1918 census shows an increase of 14.3 per cent in the urban population for the Union, and only 8.4 per cent for the rural groups.

INTERACTION OF RACIAL GROUPS

The interaction of the racial groups statistically presented in the above tables has not only determined the present condition of the Natives, but has also exerted a large influence on the policies for their development. The more important results of this interaction have been admirably summarized by Dr. C. T. Loram in the quotations given below from his book on "The Education of the South African Native." Statements of other results are added on the basis of observation and conference with representative white and black leaders in South Africa.

1. *Passing of the Native Tribal System*

The Native tribal system passed away with European contacts. Dr. Loram writes:

The most far-reaching effect of the European colonization of South Africa has been the change it has wrought upon the Native's mode of life. The Native was *originally a pastoralist.* Before the days of the white man, when the Natives were fewer, the black man grazed his flocks and herds on the unoccupied countryside. Around his kraal would be found the small, ill-cultivated patches of maize, Kaffir corn, and pumpkin, which provided his daily sustenance; but this was only a minor and toilsome concern to be looked after by the women-folk. The wealth of the Bantu consisted in the cattle, sheep, goats, and (later) horses, which grazed on the natural pastures. The coming of the white man man served at first to improve the lot of the black, insofar as it gave him some measure of protection from his enemies. Freed from the dread of tribal raids and massacres, he was able to live his life of ease and gaiety. His

women-folk cultivated the gardens, his sons herded his flocks and herds, and he, the lord of creation, could spend his time in hunting, feasting, and sleeping. To be sure, he sometimes owed certain services, such as ploughing and reaping, to the white man on whose farm he lived; but these were generally light, and in any case, if they became burdensome, he could move on to the unoccupied government or crown lands, where he could live rent free. This idyllic state of affairs was destroyed forever by the new settlers from Europe, who, fired with zeal for more improved methods of farming, demanded that the farms be cultivated more intensively, and that the crown lands be opened up for European settlement. While the governments agreed to this, they wisely set aside tracts of land as locations or reserves exclusively for Native occupation.

Concomitant with the enclosure of the lands and the more intimate relationship between white and black have come marked changes in the social organization of the Bantu people, the passing of the system of communal tenure of land, and the rapid growth of individualism. In the old days tribalism was the universal system of social organization among the Bantu, as it is, indeed, the prevailing system today. Each member of the tribe recognized and gave willing allegiance to the chief as the hereditary representative of the tribal spirit. The individual was nothing, the tribe everything. Apart from the tribe the individual had no rights. This almost superstitious reverence for the chief was accompanied by strong family discipline and a close attachment to one another of members of the same tribe. While not a communist in any organized way, the Bantu was always ready to assist his fellow-tribesman in time of need.

While tribalism remains the social system in the remoter and less enlightened parts of the country, there are abundant signs that it is breaking down among the more intelligent and better informed Natives as a result of the conscious or unconscious influence of the white man. Basutoland, the Transvaal, and Zululand remain on the whole true to the old tribal system, whereas the Natives in the Transkei and in Natal are rapidly tending towards individualism. Chiefs deplore the limitation of their influence and the disappearance of tribal loyalty, while parents admit their lack of control over their sons and daughters. The decline of the communal land system is seen in the Transkei, where the Natives are exercising their option and in increasing numbers are voluntarily coming under a system of individual tenure.

2. *The Native in the Towns*

Describing the situation of the Native in the towns, Dr. Loram continues:

Forced by economic pressure to go to the towns, the Native has adapted himself in his own way to this new environment. While little affected by the finer side of the life of a nineteenth-century European city, he has not been slow to assimilate its more primitive and less worthy features. As laborer in the mine, or domestic servant in the house, he has been under influences for evil too potent for his powers of resistance.

As a rule the Native returns to his kraal after his term of service has expired, and too often disseminates disease and inculcates evil habits among his fellow-tribesmen. There is, however, an increasing number of Natives who live more or less permanently in the city, and this number is likely to increase as the demand for labor increases and as provision is made for married men in the urban locations.

In some European homes, on the other hand, the employers take thought for the physical, moral, and spiritual welfare of the Natives; but these are the exception, and indifference is the rule. The unsuitable housing provision for female Native domestic servants, the lack of supervision on the part of most employers, and the consequent danger of demoralization of the girls, are the chief obstacles towards securing a supply of trained female domestic servants in European homes. As things are, the parents are afraid to allow their daughters to enter domestic service, and thus the chief avenue of useful and suitable employment is closed to the products of the mission industrial schools for girls.

The housing of the Native people in the municipalities is probably the most acute of many problems connected with the welfare of urban Natives. The present arrangement segregates them in what is technically called "locations." With few exceptions these "locations" are a conglomeration of huts, unfit for human habitation. The

Kimberley huts made of discarded pieces of tin are an example of the worst form of housing. These are low squatty shacks, with oval-shaped covering resembling the Eskimo igloo, into the darkness and dirt of which the Natives crawl for shelter and sleep. Fortunately the Union, provincial, and municipal governments are now giving serious consideration to this perplexing problem. Durban and Bloemfontein have already made notable improvements. Others are now definitely committed to programs of reform. Still more fortunately, the problem is limited to the 12 per cent who work in the city. The comfort of this observation, however, is modified by the frequent and too general exchange between urban and rural areas.

3. *Government Efforts to Control Native Affairs*

Among the important efforts to solve the problem of race relations by control are "Pass Laws," "Segregation" and other forms of control exercised by the Native Affairs Department. The "Pass Laws" require that each Native must obtain and carry with him a written pass of identification from the Union or from the provincial or municipal government. In some provinces there is a multiplicity of passes, with considerable possibility of harm. The Free State requirement of passes for women is especially resented by the Natives. Segregation Acts have limited the Native in many ways. Some compel him to live in "city locations," where living conditions are often not only uncomfortable but dangerous to health and morals. Others assign him to rural areas with land too poor or too limited to afford a living. Still others have separated him from the normal life of the country until he becomes conscious of a discouraging sense of inferiority.

It is not difficult to understand the variety of conditions which have impelled the government to resort to these two types of legislation. Some have felt that an undeveloped people must be protected by regular reports to the government and by assignment to land areas which the competition of more capable racial groups could not possess. Others have desired to keep the undeveloped groups "in their place" of servitude to the superior group or separation from the ruling classes. Whatever may be the merits of these laws, the Natives are increasingly opposed to them. In the Cape Province it has been held by the courts that the segregation act is inoperative as it impairs the opportunity of the black citizen to acquire the franchise. The segregation of rural areas has been largely defeated by the failure or refusal of the white land-owners to remove from the areas assigned to the Natives, and by the desire of the white land-owners to retain Native labor in their areas.

According to the Act of Union, the executive authority in Native matters is vested in the Minister of Native Affairs. Up to the present this office has been held by the Prime Minister, who is represented in the Department of Native Affairs by a permanent secretary acting for the Prime Minister. By the same act, representation of the Natives in Parliament is provided by the appointment to the Senate of four members who "shall be selected on the ground mainly of their thorough acquaintance by reason of their official experience, or otherwise, with the reasonable wants and wishes of the colored races of South Africa." It is felt by the Natives that this repre-

sentation is inadequate. The franchise qualifications differ in the four provinces. There is manhood suffrage in the Transvaal for Europeans. The acts in force before the formation of the Union (1910) were taken over and have remained unaltered. In the Cape Province Natives can obtain the franchise if they own property to the value of 75 pounds Sterling, or are in receipt of wages amounting to not less than 50 pounds per annum, the qualifications being the same for Europeans in that province. There were, in 1919, 33,139 non-European voters in the Cape Province. The possession of the franchise by these Natives almost prevented the formation of the Union in 1910 and is not approved of by the other provinces, but the Act of Union entrenched the rights of these people by stating that Natives who possess the vote, or who might possess it, should not be disqualified except by a majority of two-thirds of the members of both Houses of Parliament sitting together.

The Department of Native Affairs is divided into two distinct branches, namely, district administration and Native labor. Both are under the direction of the Secretary for Native Affairs in Pretoria, whose expenditure for the year 1917–1918 was £308,767. The system of district administration differs in the various provinces. In the four provinces of the Union there are Native chiefs and headmen, many of whom are subsidized by the government. These headmen have jurisdiction in petty matters, but their decision can be appealed from before a magistrate:

In Cape Province, exclusive of the Transkei, the administration of Native affairs is in the hands of the magistrates of the Department of Justice, being assisted in the more populous Native areas by superintendents of Natives who are officials of the Native Affairs Department. In the Transkeian territories, Native affairs are administered by a chief magistrate with the help of the Transkeian General Council.

In Natal a chief Native commissioner, with headquarters at Pietermaritzburg, deals administratively with Natives throughout Natal and Zululand. He is assisted by a staff of inspectors of Locations and Mission Reserves who are officers of the Native Affairs Department. In a number of districts, however, he has to rely on the local magistrate, who is an official of the Department of Justice.

In the Transvaal all magistrates are controlled by the Department of Justice who in this capacity are, for practical purposes, officers of the Native Affairs Department. In the more densely populated parts the magistrates are assisted by sub-commissioners.

In the Orange Free State the magistrates act as the representatives of the Native Affairs Department, assisted in some cases by supervisors.

The Sub-Department of Native Labor, responsible for the supervision and control of Native labor in industries, comprises a Director of Native Labor with headquarters at Johannesburg, inspectors, protectors of Natives, and pass officials who visit the compounds and deal judicially with petty disputes and, generally, watch over the interest and welfare of Natives employed in industrial areas.

4. *Remedial Measures and Present Tendencies*

With full recognition of the difficulties of South African Native problems, there is significant evidence that both the government and private associations are beginning to give earnest consideration to the perplexities of the situation. Undoubtedly the most significant basis of hope is in the attitude, ability, and personality of General J. C. Smuts, the Premier of the Union and the Minister of Native Affairs. Nor is the

confidence for the future limited to the possible achievements of General Smuts, remarkable as he is in intellectual capacity, experience, and world-wide sympathy. The more permanent hope is in the wisdom of a South African voting public who have selected a man of such statesmanship and vision.

Faith in the Premier has been strengthened by his first act in the appointment of a commission to study the important phases of the Native problem and to formulate a practical program for the sound development of the Native people. The composition of the commission gives promise that the program will be based upon a thorough knowledge of the South African elements and that it will be in accordance with the principles of justice to all parties concerned. The three members of the commission are as follows: Dr. A. W. Roberts, a Scotchman, who, as a teacher in Lovedale for forty years, has shown his devotion to the Natives and his faith in their possibilities; Brigadier-General L. A. S. Lemmer, of Boer parentage, a South African who can interpret the attitudes and experience of this large and influential group in their relation to the Native population; Dr. C. T. Loram, a South African of English parentage, who combines the best experience and training of both South Africa and England and has added thereto a thorough knowledge of American experience in dealing with the race problem. In addition to a scientific grasp of the facts in the problem, he has a deep and unwavering faith both in the sense of justice of the white group and in the possibilities of the Native group. The possibilities of this commission are great and the expectations of the Natives and their friends are high. General Smuts' confidence in the commission is indicated by his comment: "Of course they are expecting much from us and it will be our duty to see that these hopes are fulfilled."

Of the many activities possible to the commission, it is probable that the more important toward which it will direct the thought and action of both government and private groups will be as follows:

1. *Study of the Conditions*—Intelligent appreciation of racial conditions is as essential to sound policies as accurate diagnosis is to the physician's prescription. Students of racial problems have long ago learned that proximity of one race to another is no guarantee of mutual knowledge. The commission will therefore encourage students and statesmen to know the customs, needs, and possibilities of the Native people, their health, their housing, their recreations, their occupations, in short, their manner of life. Efforts to initiate remedial action for recognized needs will not be deferred while such studies are in process. The purpose is to ascertain facts and to encourage the white people to develop the habit of observing and studying the life of the Natives. In this it is hoped to obtain the participation of educational institutions, churches, and social organizations, so that study clubs of thoughtful people may become general and the Native problem considered on the basis of knowledge rather than prejudice.

2. *Improvement of Education Facilities*—The commission realizes that the Native people can be developed only by sound education related to their health, their

economic well-being, and their character. The schools must inculcate self-respect, ability in the use of the natural resources of their environment, and willingness to serve their Native community. Native leaders must be able to understand the historical processes through which races develop a sense of responsibility. The commission hopes to influence educational activities so that schools may be more effective in preparing the Native people for life in South Africa. The changes and extensions needed in the present school facilities will appear in the types of schools described in Part II of this chapter.

3. *Encouragement of Interracial Cooperation*—The members of the South African Commission early recognized the fundamental importance of interracial cooperation and they are now recommending various forms of such cooperation. The present world difficulties and the only successful efforts to solve them prove clearly that one group cannot solve interracial misunderstandings without the cooperation of the other group, however weak and ignorant that group may be. A few South African statesmen began to realize this some years ago and put forth efforts to develop such cooperation. The most interesting and important of these beginnings is in the Native Bhunga of the Transkeian territories. The Bhunga is in a sense much more than a form of cooperation. It is a movement toward Native self-government, authorized by the Union and provincial governments, for the Transkeian Native territories, in which residence by white people is limited to the towns. Missionaries and a few traders are the only exceptions to this rule excluding white people from rural areas. The origin and character of the Bhunga or Native General Council have been described as follows:

> In 1895 the government created district councils in four districts and since then it has allowed, but not compelled, other districts to join this number, the policy being not to force the system on the people but to allow them to adopt it if they thought it in their interest. There are now 18 districts, in each of which is a district council consisting of the magistrate and six members. Some of the members are nominated by the government and some elected by the Natives. These district councils meet quarterly or oftener and advise the magistrate regarding local matters. Each district council nominates two of its members as members of the general council. The government nominates another member and these members together with the magistrates form the Transkeian Territories General Council, which consists at present of the chief magistrate as presiding officer, 18 resident magistrates, and 54 Native members. The council meets once a year and the sitting generally lasts a fortnight. Matters discussed by the council are such as Native education, marriages and inheritance, diseases amongst stock, control of commonages. The procedure is parliamentary in form and a perusal of the Annual Blue Book containing the record of the proceedings would show that the Natives have a distinct mastery over parliamentary procedure. Indeed, the dignity of their deliberations and the soundness of their opinions would put to shame many state legislatures or provincial councils.
>
> The Transkeian territories are distinctive also inasmuch as here the Natives tax themselves for the maintenance of public services. Each Native male adult pays an annual rate of ten shillings. The number of rate payers is now 159,600, and the annual revenue from this and other sources for the financial year 1918–1919 was £103,774. The total revenue from the inception of the council system in 1895 up to June, 1919, was approximately £1,194,132. The chief magistrate and the European secretary of the council, with the assistance of three Native members, prepare the estimates which are then submitted to the council. After being approved by the governor-general they are acted on by the European executive officers. The council maintains in repair 3,300 miles of roads, spends money on dipping vats, makes grants to schools and hospitals, and maintains two institutions for the teaching of agriculture.

This somewhat detailed account of the council system has been given because it is the famous Glen Grey System of Native administration which has found favor with the best thinkers on Native policy in South Africa, and which has been laid down by the Native Affairs Act of 1920 as the basis for future development. A great number of Native areas will be set out and in these the council system will be gradually introduced. Inasmuch as the system combines Natives in an advisory capacity with Europeans in supervising and administrative positions, it should succeed in slowly educating the Native to more complete self-government.

Another important beginning of interracial cooperation is found in the Native Welfare Associations of Durban, Pietermaritzburg, Pretoria, Johannesburg, Bloemfontein, Grahamstown, Cape Town, Umtata, and East London. This movement was begun in Durban by the late Maurice Evans and Dr. F. B. Bridgman of the American Zulu Mission, in order to study Native questions and to educate public opinion on matters relating to Native welfare. It is interesting to note that the people of Natal, without knowing anything of interracial committees in America, have been proceeding in the direction of American experience. There has been one important difference between the American and the South African committees, namely, the extent of the participation of black people in the movement. Owing to the much smaller proportion of educated black people in South Africa than in America, their participation has been correspondingly less. The most vital feature of the American movement has been the arrangement for local interchange of ideas and feelings between the white and black people. This has been done through the organization of local committees of white people and local committees of black people, with arrangement for free and frequent interchange between the committees. With the increased study of Native conditions by white people and with improvement and extension of real education for the Natives, the movement to multiply interracial committees should extend in the comparatively near future so that the white and black people may cooperate for the development of the great sub-continent so wonderfully favored by climate, beauty, and wealth of resources.*

II. EDUCATION

The primary purpose of this summary of educational facilities and methods in South Africa is to transmit the experience of the most advanced section of Africa to other parts of the continent. The evaluation is, therefore, in the main, qualitative rather than quantitative. The important features to be presented are first, the educational provisions of the Union and provincial governments, and, second, the activities of typical institutions for the education of the Native youth. Practically all of the latter are mission schools maintained by mission societies with the aid of the government. In view of Dr. Loram's book, "The Education of the South African Native," it has not seemed necessary to attempt a comprehensive evaluation either of government or mission activities in education.

Government and Education

The fundamental fact in the relation of government to the education of the Natives is the provision of the "Act of Union" that all higher education shall be under

*Since the above was written the cooperation of the Natives has been sought and obtained and all but one of the societies have Native committees associated with them.

the control of the Union Department of Education and all other education under the four provincial governments. The result has been the development of five distinct educational policies differing widely from one another. It is therefore important to obtain some measure of the wisdom and effectiveness of these policies as they relate to the development of the Native youth. To what extent do the school systems provide for improvement of the masses of the Native youth? Are the activities related to the hygienic, economic, and character needs of a people emerging from a primitive state? Is there an opportunity for the preparation of Native leaders who can distinguish between the privileges and responsibilities of civilization, who realize the processes through which civilization has been developed, who know the value of health and industry and character in the growth of a race?

The first test of an educational system is in the extent to which provision is made for the masses of the youth. It is generally agreed that the children of school age, 6 to 14 years, constitute about one-fifth of the total population. On this basis the Native and colored children of the Union of South Africa in 1918 numbered about 1,100,000. Of this number there were 220,000 children enrolled in the state and state-aided schools of the Union. This is but 20 per cent of the total number for whom provision must ultimately be made if the Union is to develop its magnificent resources of soil, minerals and population. It is only fair to say, however, that the corresponding percentage for 1911 was 17, from which an advance of three per cent was made in the seven years between 1911 and 1918.

As the 1918 statistics of non-European population in the provinces have not been issued, the only available measure of school enrollment is the census of 1911. These figures show that the percentages of non-European children, 6 to 14 years, enrolled in school in that year were: Cape Province, 30 per cent; Natal, 8 per cent; Transvaal, 6 per cent; Free State, 14 per cent. These percentages have been considerably changed by the increases in the school enrollment of non-Europeans from 1912 to 1918. In Cape Province this enrollment was 120,220 in 1912 and 150,000 in 1918; Natal, 23,300 in 1912 and 32,000 in 1918; Transvaal, 15,000 in 1912 and 26,000 in 1918; and Free State, 10,500 in 1912 and 14,000 in 1918.

Government appropriations for education throw much light upon the above percentages of enrollment. According to the Union Year Book, the educational appropriations and Native taxes for 1918 were as follows:

	Union	Cape Province	Natal	Transvaal	Orange Free State
White and non-European	£3,052,883	£1,150,525	£285,467	£1,143,350	£473,540
Non-European	327,741	230,489	50,992	42,260	4,000
Percentage for non-European	10	20	17	3	1
Hut and Poll Tax paid by Natives	£821,953	£119,170	£211,307	£416,459	£75,017

The above statistics lead clearly to the following observations:

1. Through the extensive help of mission societies the Union of South Africa has enrolled in school about one-fifth of the non-European children between the ages of 6 and 14 years.

2. The government assigns 10 per cent of the total school appropriation to the schools of the non-Europeans, constituting 80 per cent of the population.

3. Cape Province and Natal make much larger provisions for the education of the non-Europeans than the Transvaal and the Free State.

4. With the exception of Cape Province, the present educational appropriations are but a very small proportion of the hut and poll tax paid by the Natives. As the Natives undoubtedly pay other forms of tax, including their share of the indirect taxation levied upon the whole population, the real disproportion is considerably greater than that indicated in the statistical table.

Comparison of the 1912 government non-European appropriation, amounting to £165,093, with that of 1918, amounting to £327,741, shows an increase of almost 100 per cent in seven years. The substantial increases were made by Cape Province, Natal, and the Transvaal. Unfortunately, Orange Free State has persisted in limiting her appropriation to the £4,000 originally agreed upon in the terms of the treaty after the Boer War. It is evident that the financial appropriations of even the more liberal provinces are far from adequate. Educational leaders in South Africa are emphatic in their demand for larger government expenditures for the education of non-Europeans, and especially for the development of the Native or Bantu population. This point of view is well expressed by Dr. Loram in his book on Native education:

> We believe there are few who will be bold enough to assert that it is equitable that because each European is taxed 20 times as much as each Native, he should receive educational opportunities 50 times as great. Even if it could be shown that other advantages enjoyed by the Native make up for the comparatively small amount of state money expended on his education, that would not absolve the state from the responsibility of improving and extending education; for, as we have already pointed out, not only is it the clear duty of the European to educate the Native, but it is indispensable to his interests, if not actually necessary for his survival, that he do so.

In view of the wide variations of the educational policies of the Union and the four provinces, it is necessary to summarize the more important facts concerning each of these units:

Cape Province

All reports agree that Cape Province has been more liberal in its educational provisions for non-Europeans than the other three provinces. The Cape has always stood for equality of treatment of Natives and Europeans. In the recent decision to make education free, the province was consistent in providing free education for both Europeans and Natives. The salaries of teachers are paid by the Educational Department on a fixed basis and free books and equipment are provided.* The one important difference in the enactment is that compulsory education applies only to the white youth.

The most fundamental defect in the Cape provision for the education of the Natives is the lack of adaptation to the needs of the people. The curriculum and inspection system, established in 1873, has been continued with little change to 1921.

*Recent reports indicate considerable dissatisfaction on the part of the Natives for the failure of the government to make satisfactory adjustments of their salaries.

This curriculum stressed the three R's and the usual subjects of the English school system. Practically no provision has been made for such subjects as hygiene and gardening. In fact the rigid inspection system has been such as to make impossible the introduction of any subjects outside the prescribed course, however vital they may be to the life of the people. The devitalizing influence of the rigid government system was observed even in training institutions owned by mission societies but accepting the financial aid and therefore the inspection of the Educational Department. Fortunately, there is now a decided movement to improve the curriculum and to institute an inspection system that is more sympathetic to the ordinary activities and needs of the Natives. In 1919 the provincial administrator appointed a commission to consider the whole problem of Native education and to recommend the needed changes and improvements. The following observations and recommendations, selected from the report of the commission, indicate the general condition of Native education in the province and the probable improvements to be inaugurated by the Department of Education:

The Commission believes that there is a consensus of enlightened opinion that the scope and aim of Native education should be limited only by the capacity of the student to benefit thereby, and that no lowering of the standard of Native (as compared with European) education, in principle or in practice, should be contemplated. In the case of both European and Native schools the primary objects of any course should be the training of character, the development of intellect, and the fitting of the child for his future work and surroundings. The language of the pupils, their home condition, their social and mental environment, their hereditary tribal or racial instincts, and their future position and work in the country must be considered.

A prime object is to afford greater facilities for vocational and practical training in all classes of schools. The popular criticism that school education is too "bookish" and trains too exclusively for clerical or teaching occupations has a solid basis. The overstress of scholasticism in the curriculum has had lamentable effects in the attitude of Natives towards education and subsequent vocation, and it should be impressed upon all that the earning of an honest livelihood in any capacity is not beneath the dignity of an educated person; their attention should likewise be directed to the various occupations of a skilled or semi-skilled nature in which those who have completed their school course may hope to find employment. Many parents, brought up in the scholastic tradition and seeing the teacher and class always before their eyes as the embodiment of its economic results, have become obsessed with the notion that "the book" contains the whole gospel of education, but there are signs of a revulsion of feeling amongst the most enlightened Natives, and the Commission had much pleasure in receiving from the Native Farmers' Association of the eastern province a resolution adopted by it to the effect "That a place should be found for the teaching of agriculture in the curriculum of Native elementary and normal education; and that in cases where the subject clashes with woodwork and carpentry, preference should be given to agriculture as the more valuable and important for the purposes of the Natives."

The Commission is convinced that some form or forms of manual training, educative and with practical ends in view, should be given in all classes of Native schools, and resolved—

That at every Native school teaching above Standard IV facilities for agricultural training (in the case of boys) and practical domestic economy (in the case of girls) should as far as possible be provided.

That the development of industrial and agricultural education will be provided by close cooperation between the Department of Public Education and the Director of Agriculture for the Transkeian territories.

Closely allied to and yet distinct from the objects of giving school education more practical bearing on the future life and work of the pupil is the movement, which the Commission supports, to revive the old Native industries, such as pottery, basket-making, and mat and hat weaving.

It thought it advisable to recommend that the following should be compulsory subjects: Religious and

moral instruction, hygiene, civics, and courses of agricultural, domestic, and industrial training directed to fitting the future teacher (1) for carrying out the manual-training requirements of the primary school, and (2) for ameliorating the conditions of his or her life and work.

That the inspectors may be really helpful the Commission feels that the relation between inspector and teacher should be as friendly and unofficial as possible, and that the qualifications of the departmental officers concerned should fit them to take advantage of every opportunity for a sympathetic understanding of the peculiar difficulties and temptations of a Native teacher's life.

These are admirable recommendations. To carry them into effect the province has appointed a Chief Inspector of Native Education who is giving his whole time to the reorganization of the curriculum. If he is able to realize the methods and standards of the recommendations made by the provincial commission, education in Cape Province will become a standard not only for the Union but also for all Africa.

Natal

While the Natal system of education for the Natives is second to that of Cape Province in the liberality of financial support, it is far superior in general organization, effectiveness, and adaptation to the real needs of the Native people. The system is undoubtedly the most effective organization which the Education Commission observed anywhere in Africa. With adequate financial support and some improvements now in process, the Natal system of Native schools should become the ideal for all other systems in Africa.

The various grades of schools are as follows:

1. *Training Institutes for Teachers*—At present there are five of these institutions, all owned by mission societies and aided by government grants. The entrance requirement is the completion of Standard VI. There is a tendency on the part of some institutions to raise the standards more rapidly than the general level of Native education will justify. The chief inspector considers it important to have the entrance requirements sufficiently above the school system to encourage improvements, but not so high as to discourage. The teachers in the training colleges were formerly all European. Gradually Native teachers are being introduced. It is probable that the staff will ultimately consist of Native teachers with European principals. Pupils are induced to complete the course by financial grants and by the establishment of a salary scale depending partly on the certificate held.

2. *High Schools*—Natal has instituted four high schools, with an enrollment of 91 pupils, in order to make provision for those Native pupils who desire to continue their education beyond Standard VI without necessarily becoming teachers. The courses offered are academic, preparatory to the South African Native College; industrial, including carpentry, basket-making, blacksmithing; agricultural; commercial; and domestic science. Each course consists of a section devoted to academic subjects similar to that given to teachers, and another section devoted to the studies of the special course. Thus the student gives half his time to general education and half to his specialized interest. The plan is meeting with success, especially in the

girls' high schools, where the domestic science course is very popular. The grants for the Native high schools are a little less than those for the training colleges.

3. *Intermediate Schools*—These schools provide instruction in Standards V and VI. There are at present 35, with a total enrollment of 1,025 pupils. The purpose in differentiating these standards from those of the primary school has been (1) the payment of better salaries to teachers; (2) the introduction into the course of study of greater provision for manual training than is possible in the primary standards; (3) to consolidate the smaller groups of pupils in Standards V and VI at convenient centers where better facilities can be provided for these higher standards. This arrangement tends to remove the temptation to devote too large a proportion of time to the few pupils of Standards V and VI in the primary schools, a fault very commonly found in schools that have both primary and intermediate standards. The Natal syllabus for intermediate schools and the instruction to teachers are well adapted to the needs of the pupils. This is especially true of the courses in history and manual training, which offer unusual opportunities in these important subjects.

4. *Primary Schools*—The bulk of education work among Natives in the province is done in 304 primary schools, with an enrollment of 25,000 children. The teachers in these schools are required to have a second-year certificate, except in remote districts, where a first-year certificate is accepted. There must be one teacher for every forty pupils, but assistants need not be qualified. The syllabus for these schools is not regarded as satisfactory by the Education Department and plans for improvement are under consideration.*

5. *Sub-Primary Schools*—Sub-standard primary schools have been recognized by the government in order to assist the missions that are endeavoring to introduce education among the more primitive Natives. The requirements for recognition are a daily attendance of 12 children and a teacher who has completed Standard IV. The department allows such a school three years for the development of the work to the standard of the primary school. This is now regarded by the missionaries as a great help to their efforts.

The Natal system above outlined has several special features that are worthy of description. The more important of these are given herewith:

1. *Special Administration*—The system wisely provides for the administration of Native education by a special staff of officials and an organization which can adapt its efforts to the needs of the Native people. The supervisors are required to have a knowledge of the Native language, sympathy with the Native people and confidence in their possibilities, and experience in dealing with them. The staff consists of a Chief Inspector of Native Education, with four assistant inspectors, and two European supervisors of industrial training. Provision has been made in the estimates for the appointment of four Natives who are to act under the District Inspector as itinerant head teachers. The members of the staff are notable for their ability and devotion to work.

Probably the most important factor in the success of the inspection staff has been that the task is not regarded as primarily inspection but rather that of friendly en-

*At the time of writing it is reported that the new syllabus has been finished.

couragement and sympathetic direction. The inspectors approach the schools not as critical observers, but as cooperating friends with a larger experience and a helpful detachment from the difficulties of local situations. Thus the Natal inspectorship retains the strong element of inspection of the British system and adds to it the more important element of sympathetic assistance.

2. *Advisory Board*—At the wise suggestion of missionaries, the Department of Education has organized an advisory board, to assist the government in formulating policies concerning Native education and in the general direction of the schools. This board consists of 12 representatives of mission societies working in Natal, the chief Native commissioner, and the chief inspector. The board meets twice a year and careful records of its deliberations are kept. The Native teachers have recently sought representation on this board, and the suggestion has been received favorably. The government has found the advisory board of great help in influencing teachers and in moulding public opinion, both among Europeans and Natives.

3. *Government Native Schools*—The Department of Education has been especially successful in arranging for the effective supervision of mission schools. Through the advisory board representing missionary thought, it has been possible to assure missionary societies that many of their schools could be more effectively conducted under government ownership. The mission fear of over-control by the government has been almost entirely overcome through the complete consideration given to the recommendations of the advisory board. The result of this arrangement has been that mission societies have given over to the government the complete management of 50 of their schools. The movement began in communities where inter-denominational rivalry was supporting two or three ineffective denominational schools. In these cases the denominations generally agree to resign in favor of one effective government school. In other cases mission societies with limited means were glad to turn over some of their more difficult schools to the government. To retain the help and influence of the missionary, it was arranged that each government school should have a committee with the missionary as chairman, the head-teacher as secretary, and the remaining three members elected by the parents at an annual school meeting. This committee was authorized to nominate the teacher, arrange for his board and lodging, and generally represent the government in the management of the school. Religious instruction is given by the head-teacher according to the government syllabus already accepted by the advisory board. Often the building is rented from the missionary and the teachers are paid directly by the government. The happy result of this system has been to strengthen the position of the missionary in that he is relieved of the financial obligation while he retains most of his influence and acquires also the backing of the government. Thus, without pressure from the government, missions are seeking to turn over their schools in greater number than it is possible to accept them. The present policy of the government is to have the missions keep their larger and more successful schools and resign their more difficult institutions.

4. *Teachers' Aid*—For the development of the teachers in Native schools the

Native Non-commissioned Cavalry Officers of Northern Nigeria

Woman in Native Dress and Medal Chief in Discarded Uniform

Teachers and Elders of Interior Missions

Native Soldiers, Coomassie, Gold Coast

Native Boats at Freetown Waterfront

Municipal Improvement of Housing, Johannesburg

City of Kano, Showing Oriental Influence in Central Africa

Tin Shacks at Kimberley

government has encouraged vacation courses for teachers, a Native teachers' journal, and the formation of a Native teachers' union. The annual vacation courses, extending over a fortnight, are made possible through the government provision of free railroad fares for the visiting teachers, and fees to the lecturers. The *Native Teachers' Journal* carries articles by missionaries, Natives, and officials, reports on schools, suggestions for improving school work, attempts to explain school difficulties, specimen examination papers, and results of examinations. The Native Teachers' Union has been encouraged by the Department of Education through arrangements for its meetings during vacation, through free railroad tickets in connection with winter schools, and through general support of the union in its undertakings.

5. *Adaptations of Education*—The Natal organization of Native education shows more regard for the special needs of the Natives than any school system observed in Africa. The curriculum gives great emphasis to hygiene, gardening, and Native crafts. These subjects are all required in the Native schools. Hygiene is taught through the medium of the Zulu language. Every school must have a garden. The Native people are gradually coming to understand that agriculture and hand training are vital to the effective training of their children. Every school spends 20 per cent of its school time on manual work. In view of the fact that the Native arts have been introduced within a very brief period, the extent and character of the work are notable. Many of the school children are already paying their school fees and buying their books from the proceeds of sales of articles manufactured in and out of school. The manual work includes gardening, sewing, grass-work, clay-work, cane-work, carpentry, cookery, laundering, dressmaking.

The Transvaal

All reports indicated that Native education is not popular in the Transvaal and the Department of Education has made serious efforts to provide educational facilities for the Natives and to relate education to their needs. These efforts have been seriously hampered, not only by the indifference, but by the antagonism of some influence in the Provincial Council. Of the very small appropriation made for non-European schools, a considerable proportion is spent on the colored as distinct from the Native schools. The provincial debates on the appropriation for Native education are usually enlivened by some member who asserts "that no money should be spent on Native education until every white child is receiving satisfactory education." The labor party opposes industrial education of the Native on the ground that it will develop competition of black mechanics with white mechanics. Recently the administrator of the Transvaal, a man who has shown his dissatisfaction with the existing system, called together a meeting of missionaries and officials out of which it is expected that improvements will result. Up to 1920 the supervision of Native education was in charge of inspectors who were concerned in schools for both Europeans and Natives. The result was unsatisfactory, not only because the inspectors had too many schools, but also because the claims of the European group were more insistent than those of the Native group. Supervision is at present assigned to three inspectors, who devote

all of their time to the Native schools. The school syllabus drawn up by the Director of Education is, in the main, very good; but lack of money and teachers has seriously hampered its effective operation. The syllabus of instruction in woodworking is in serious need of revision so that the work may be of more direct value to the Natives. One principal of a training institute, complaining of the woodworking, said: "Formerly the government department permitted us to make black-boards. Now we can make only the black-board pegs." This remark is significant of the artificial quality of the manual training given in the Transvaal schools.

The Transvaal Department of Education realizes the weaknesses of the system. Dr. J. E. Adamson is especially keen on the reorganization of the school system so that the activities may be more closely related to the life of the people. Through his influence a very important contribution to sound educational policies has been made in the formulation of an examination to replace the formal college matriculation tests in British countries. The matriculation examination of the University of South Africa was of the inelastic type formulated by college professors on the lines of the London matriculation, and imposed on South African students. The subjects were largely of a literary nature and no opportunity was given for the expression of individual ideas in favor of such subjects as manual training, commercial courses, or other modern subjects. Now there is a joint matriculation board for the universities of South Africa composed of representatives of the colleges, the provinces, superintendents of education, and representatives of the high school teachers. This board has formulated an examination allowing greater freedom in options and including such subjects as agriculture, science, commercial subjects, practical mathematics, and music. Dr. Adamson believes that the Education Department and the high school teachers should determine what the curriculum of the high school should be. He has accordingly instituted a "High School Leaving Certificate," which it is hoped the university authorities will agree to accept in lieu of the matriculation for college entrance.

Orange Free State

The provincial government of the Orange Free State seems to give practically no consideration to the education of the Natives. The only expenditure for Native education is the £4,000 grant to mission schools the Free State took over from the Imperial Government when responsible government was given after the Boer War. There is no syllabus, no supervision, no inspection. At the end of the financial year a questionnaire is sent out to the missionaries asking them how many pupils they have in their schools. This number is divided into £4,000, and the per capita grant thus obtained. Each institution then receives a check for grant at this rate. There is a capital sum of £39,000 set aside by the Imperial Government for Native education in the Free State. The Union Government, in whose control the money lies, have decided that this shall be spent on higher education, leaving the support of elementary education for the Provincial Government. Unfortunately it is impossible to make any provision for higher education until elementary education is much more developed; so the government authorities have accepted the recommendation of a

small subcommittee that the interest on the money shall be used in paying bursaries of £15 a year for Native students from the Free State who go to some other province for their education. A small training college for Native teachers is conducted by the Dutch Reformed Church at Viljoen's Drift. The institution can supply but a negligible proportion of the teachers required in the Orange Free State. There are indications that public opinion, largely determined by the church, is dissatisfied with the condition of affairs. The provincial legislature, controlled by the Dutch people and the Nationalist Party, has passed a resolution admitting the inadequacy of the present provision made, and calling upon the Union Government to provide the funds for improved conditions.

Basutoland

While Basutoland is not politically within the Union of South Africa, there are many educational relationships. The education work is under the supervision of the Director of Education and an inspector. There is a government industrial school at Maseru, the capital, where Native youths are instructed in carpentry, wagon-making, blacksmithing, building, and stone-cutting. All of the other schools, including six institutions and 390 elementary schools with a total enrollment of 30,935 pupils, are owned and conducted by missionaries. The Paris Evangelical Society is the chief mission body operating in Basutoland. Considerable educational work has been done, but the deadening effect of the Cape examination system is felt, and an excellent opportunity to relate education to the needs of the people has been lost.

Rhodesia

The geographical proximity of Southern Rhodesia to the Union of South Africa makes it desirable to include at this point a few of the significant facts concerning education in Southern Rhodesia. Missionaries have been at work in Southern Rhodesia for the past fifty years. When, in 1890, the Charter Company took over the government of the country, missionary and educational work advanced by leaps and bounds. The school work was of the usual type found among the early missionaries. The teacher was usually an evangelist, the daily session was two or three hours a day, the methods were exceedingly simple, and the subjects restricted to reading, writing, and a little arithmetic, with some gardening and sewing. In 1905 the present system of grants-in-aid was introduced, and a syllabus for optional use was recommended. At present there are about two hundred and fifty Native schools in receipt of government aid. Most of these are third-class schools receiving an annual grant of five shillings per pupil. For the most part these schools are ineffective and almost entirely lacking in supervision. A little above these are the second-class schools which give instruction of a higher nature and include industrial training. To these a grant of £1 per pupil is made, and in addition half the salary of an industrial teacher is offered under certain conditions. In the first-class schools, the instruction is higher, including Standards IV or V. No section of the community in Rhodesia is satisfied with the present system and a reform scheme of grants and a better syllabus are now under consideration.

The most helpful influence is the interesting educational work undertaken by Mr. H. S. Keigwin, the Director of Native Development. Mr. Keigwin's plan is based upon the principle of adaptation to Native needs. He believes in the encouragement of Native industries. He realizes that educational activities should provide for the hygienic, economic, and character development of the Native youth. The practical beginning he has made will be described in connection with the school which he recently organized. With larger financial aid, the encouragement of the government, and the cooperation of the missionaries, Mr. Keigwin's system of education will go far in the development of the Native population of Southern Rhodesia. As Northern Rhodesia is now politically connected with Southern Rhodesia and both may, in the not distant future, be connected with the Union of South Africa, there is every indication that Mr. Keigwin's educational plan will be generally adopted throughout Southern and Northern Rhodesia. In Northern Rhodesia there is at present no system of government grants-in-aid. School work is carried on by missionaries. The Barotse people, the largest of the Native tribes, are maintaining some educational work through the Barotse National Council.

Union of South Africa

It has already been explained that the educational responsibility of the Union Government has been limited by the Act of Union to higher education. This applies to both Europeans and non-Europeans. So far the Union Government has made practically no provision for the higher education of the Natives, the only exception being the South African Native College, recently organized at Fort Hare, near the famous Lovedale Missionary Institute. The organization and work of Fort Hare College will be described in another section.

It seems clear that the limitation of the Union Government to the one field of higher education is especially unfortunate for the cause of Native education. The varying policies of the provinces as they have been described in the preceding paragraphs point to serious losses through the indifference of provincial councils and contradiction of educational plans. Surely a problem of such large and vital possibilities for good or for ill in the development of South Africa should receive the consideration of the largest and most influential unit of government in the subcontinent. Sound statesmanship will undoubtedly require the Union Government sooner or later to take a much larger share in the formulation of educational policies for the development of a Native people constituting eighty per cent of the total population of South Africa. In its first report the Native Affairs Commission recommended that the control of Native education be taken over by the Union Government.

Typical Institutions in Cape Province

The institutions described in the following paragraphs have been selected in order to show the various types of activities in behalf of the Natives. They are grouped under the provinces because the provincial education departments have exerted con-

siderable influence on their activities. It has not seemed necessary to describe all the schools of various types. For this reason a number of important institutions have been omitted from the list herewith given. Even groups of schools such as those of the Paris Evangelical Society in Basutoland have been omitted.

Cape Province, as the earliest settled section of South Africa, has the largest number of important institutions for Native education. Here again the liberal attitude of the provincial government is shown in the size, variety, and number of Native schools. They show, however, the limiting influence of the provincial syllabus of education which has been imposed with unfortunate effectiveness upon the school programs of practically all the important institutions in Cape Province. The Tsolo Agricultural School organized and maintained by the Transkeian Native Bhunga is the striking exception to this general influence.

Lovedale Missionary Institution

Lovedale is probably the best known institution for Natives in Africa. In a number of respects it resembles such American institutions as Hampton and Tuskegee. The points of resemblance are the training of teachers, the teaching of trades, the emphasis upon a religion of service, the attention to the dormitory and boarding life of the pupils, the influence of the institution on Native education in South Africa, and the interest of Principal Henderson and many of his associates in an education that is related to the needs of the Native people. While there are these points of resemblance, there are a number of important differences that rather seriously disappoint any visitor who believes in the adaptation of education. The most important of these differences are the very limited instruction in gardening, hygiene, and handwork related to simple needs, and the slight relationship of the school to the community. Most important of all is the fact that the graduates go out without an adequate sense of their responsibilities to the communities in which they are to work. Though the school has much land, there is no course in agriculture except for a few "farming apprentices," as they are called. Instruction in gardening is confined to a few hours for the pupils who are in training to be teachers. Similarly, physiology and hygiene are limited to a few lectures given by Dr. Neil Macvicar to the last class in teacher training. The school has nothing that corresponds to farm demonstration work, traveling schools, or neighborhood visiting. The chief reason for these very serious omissions is the influence of the provincial curriculum upon the teaching.

The institution is owned and maintained by the United Free Church of Scotland with considerable grants-in-aid from the provincial government. Founded in 1841, its period of great growth in plant and influence began in 1865 with the second principal, the Rev. James Stewart, M.D., D.D. Dr. Stewart was a great leader of education in South Africa and succeeded in making Lovedale and Native education almost synonymous terms. He believed that manual education should form a part of the training of every Native boy, and to this day all students of Lovedale have to do a certain amount of manual work. A man of strong personality, he attracted to him many able teachers and missionaries and succeeded in obtaining large sums of money from

the United Free Church of Scotland. He was a great upholder of Natives' rights and often found himself in conflict with officials on this matter, but his earnestness of purpose and dauntless courage carried him through. Dr. Stewart's long and heroic service ended about ten years ago, when he was succeeded by Dr. James Henderson, who had been engaged in a similar institution in Nyasaland.

The teaching staff varies from 55 to 60 persons, about one-third of whom are natives of South Africa. There are four full-time and four part-time high school teachers, ten in the training school, twelve in the practice schools, thirteen in the industrial departments, three in the hospital, and about ten in the administration department. They are all men and women of good training. The white staff are from England, Scotland, and South Africa.

The total attendance is about 900 pupils, of whom about 200 are day pupils. Of the students above Standard III there are 500 boys and 275 girls. The number of pupils in the high school is 88; in the training school 375, of whom 175 are young women; in the intermediate school, including Standards IV, V, and VI, there are 105 boys and 78 girls; in the elementary school there are 150 pupils. In the industrial department there are 122 apprentices, of whom 43 are young women; and 22 journeymen, of whom 4 are women.

The academic activities of the institution have been indicated in the statement of attendance. The high school course includes three forms of a year each. The purpose of the instruction is to prepare for the junior certificate examination of the University of South Africa or the junior certificate of the Cape Education Department. The work is based on the university requirements, the subjects being English, Latin, physical science, mathematics, history, and Native language. Some provision is made for outdoor manual work. The teacher-training school covers three years, requiring the completion of the sixth standard for entrance. The first year is largely a repetition of the academic work of Standard IV; the second year repeats the work of Standard V; and the third year that of Standard VI.* The course fails to provide a sufficient amount of practice-teaching, and the constant repetition of lower-standard subjects not only excludes the possibility of advanced study, but also develops an indifference on the part of the students that is very noticeable. In this respect the attitude of the training school pupils was in striking contrast with the more active and alert attitude of the high school pupils. A small business class is conducted as a part of the high school. Its activities are related to the work in the book-store and the accounting department. The academic courses were all based rather slavishly on the Cape Province syllabus. This is the unfortunate price the institution has to pay for the comparatively large appropriation received from the government.

The industrial department provides instruction in carpentry, wagon-making, farriery, boot-making, and printing for the boys, and needlework for the girls. In all of the trades the boys are bound out as apprentices for five years, after having had a year in the woodworking shop and completed Standard IV. The work in the shop is of a high grade and the alleged unwillingness of the Natives to work with their hands was not in evidence. The opposition of white tradesmen is avoided by not selling in

*Since this was written it is reported that a new and improved syllabus has been prepared and is gradually coming into operation.

the open market. It is unfortunate that a large proportion of the Lovedale students cannot have the benefit of this excellent department. At present the manual training of the young men in the academic departments is limited to a rather formal wood-working for certain classes in the high school, the normal school, and Standard VI. Each pupil receives three hours' instruction a week, of which one and one-half hours is practical bench-work, one hour drawing, and one-half hour theory and simple geometry. The girls receive considerable training in connection with their dormitory life. This instruction includes sewing, laundering, cooking, general housework, and the care of rooms. The institution has also an engineering department for the production of electric light; a fruit department with many trees; and a farm of considerable size. Unfortunately, only a negligible number of the pupils have taken advantage of the possibilities of these three departments.

Undoubtedly the most effective department of Lovedale is the Victoria Hospital and the health work under Dr. Neil Macvicar. In 1921 the institution admitted 721 in-patients and 4,927 out-patients, exclusive of the Lovedale students. The hospital is notable for its influence on the immediate community and the general health propaganda that affects the Native population for extensive areas in South Africa. The general propaganda includes the publication of important health pamphlets in a number of Native languages. In addition to his almost overwhelming responsibilities, Dr. Macvicar conducts a health class of 90 Lovedale students. It is a notable fact that this is the only class instruction in hygiene in Lovedale Institution.

The boarding and sleeping facilities for the students are supervised with considerable care by the officers of Lovedale. The girls' department, located apart from the general institution, is organized for the training of the young women in home life. The dining-rooms for both young men and young women are managed with definite regard for their educational value. The presence of teachers at tables in the same room has a decided influence for the establishment of order and the cultivation of good manners. Care is also exercised with regard to the sleeping facilities. Unfortunately, the institution has not been able to provide sleeping arrangements that are in accordance with its own ideals. With increased funds the school plans to build dormitories and arrange rooms in accordance with sound principles of sanitation. The institution also encourages social gatherings, athletic activities, and games for the all-round development of the pupils. Like most old institutions, Lovedale has grown without a plan for landscape or for buildings. Efforts are now being made to bring order out of the haphazard location of the buildings. At one end of the grounds the buildings for the education of girls are located. Here there is one substantial building and several smaller structures. The old hollow-square building of very small dimensions was intended to house not more than about fifty girls. At present this building is almost lost among the new ones that have since been erected. In this part of the grounds the girls live very much to themselves, going to other sections only for special classes and for general exercises. At such times they go in platoons or companies under their officers. The central building of the institution is a large stone structure in which practically all the academic classes are taught. It includes also a small laboratory and the large room

in which the chapel and general assemblies are held. Beyond this building is the large brick structure in which the manual training classes are taught. This building also contains some of the sleeping rooms for the boys. There are several smaller buildings used as dormitories and dining-room and a store. The trades are taught in small one-story buildings. These are scattered about in various directions, not far from the central buildings already described. The teachers' cottages are located in various parts of the grounds. The hospital is about a quarter of a mile away from the main buildings of the school. This is a long two-story brick building with fair equipment.

It is important to note that a very large proportion of the current expenses of Lovedale Institution are paid from government appropriations and fees received from the students. According to the 1919 report for Lovedale, the fees paid by the 900 students amounted to £8,790. The Cape Department of Education has recently taken the responsibility for the salaries of practically all the teachers in the institution. This provides for full governmental recognition as to salaries and pensions for teachers.

The riot of Lovedale students in 1920 has been so widely misinterpreted and its significance so greatly exaggerated as to warrant a comment by the Education Commission. A careful study of the incident and also of present conditions in Lovedale convinces the Commission that the following statement made by a deputation from Scotland is entirely correct:

> A riot at Lovedale in the early part of the year, in which many of the boys took part, and in which much damage was done to the mission property, occasioned much concern to the school authorities and to the committee at home, a section of the South African press representing it as a practical demonstration of the folly of educating the Native community. The deputies were glad to find, serious as the outbreak was, it has been greatly exaggerated by the press. At the time of their visit most of the boys had been readmitted to the institution on a promise of good behavior and on payment of a sum towards the damage done, and they were satisfied that confidence had been restored, and that a good spirit prevailed amongst the boys.

The varied types of occupations into which Lovedale students have been entering for many years is indicated by a study of Lovedale ex-students made some time ago. The 6,640 ex-students from whom records had been received were distributed approximately as follows:

Missionaries or ministers	57
Evangelists or catechists	55
Teachers—male, 458; female, 310	768
Farming their own land	385
Tradesmen, carpenters, printers, etc.	352
Interpreters, magistrates' clerks, or in postal and telegraph work	112
In railway and police work	86
Law agents and clerks	15
Engaged in transport, general labor, or at the diamond and gold fields, about	1,000
In domestic service, or married women, or girls employed at their homes, about	500

These statistics show clearly the important contributions made by Lovedale students in all the essential phases of life in South Africa.

South African Native College

The South African Native College at Fort Hare is the result of the cooperation of the Union Government, the Native Councils of the Transkeian Territories and Basutoland, and the important mission societies. In 1907 the Transkeian General Council voted the sum of £10,000 towards the project. Lovedale Institution, representing the Free Church of Scotland, offered a site a mile and a quarter from Lovedale as part of a contribution of £5,000. Contributions to revenue were made from Basutoland and the Union Government. The college was opened in 1916 with an enrollment of 20 students. In 1918 the Union Government granted the sum of £10,800 for the erection of a commodious building in which classes are held. The cooperation of the mission societies was obtained by making arrangements for denominational hostels, and there are now wardens in charge of those of the Presbyterians, Anglicans, and Wesleyans. According to the constitution, the governing council of the college is to be composed of (a) a representative of donors who have contributed sums of £5 and upwards; (b) two representatives of the University of South Africa; (c) representatives of cooperating churches, missionary societies, or other bodies. The "other bodies" for which representatives may be appointed include "representatives of secondary schools whose courses have been recognized for entrance to the college; representatives of graduates; government representatives appointed by the Governor-General or the administration of any state, colony, or protectorate."

The teaching staff consists of the principal, seven professors, three wardens who give part time to teaching, a traveling demonstrator in agriculture, and a matron for the college hostel. The principal, the professors, and the wardens are men and women of first-class university training. The enrollment for 1921 was 66, all students boarding at the institution. About half of the entering students are from Lovedale and Healdtown, and ten per cent are women. The curriculum of the college is based upon the requirements of the University of South Africa. Less than ten per cent of the students are at present engaged in real college work. The others are preparing for matriculation and other examinations. The subjects of the curriculum are English, logic, psychology, ethics, economics, Latin, Dutch, vernacular languages, mathematics, physics, chemistry, history, business subjects, and agriculture. At present the instruction is formal and rather literary. The principal and his associates are inclined to give increasing recognition to science, agriculture, domestic economy, and community activities required for the leaders and teachers of a primitive people. The plans of the institution contemplate the development of a department of agriculture, of medicine, of domestic economy and art, and denominational seminaries for the preparation of religious leaders.

Healdtown Normal School

This institution is noted throughout Cape Province for its effective work in the training of teachers. The curriculum follows very closely the syllabus provided by the Cape Department of Education, and has, therefore, all the defects and virtues of that syllabus. With the change of emphasis recommended by the Cape Commission

of 1919 it is probable that the activities of the institution will be better related to the needs of the Natives. The institution is owned and managed by the Wesleyan Church and is one of the oldest educational institutions for Natives in South Africa. It is located about eight miles from Lovedale in the midst of a dense population of Natives who were brought to this section after one of the Native wars.

The teaching staff is well prepared. The upper standards are taught by white men thoroughly trained in school methods of the English type. The lower standards are taught by Native teachers who are graduates of the institution. The teaching is conducted with military precision. The course of instruction covers six standards and three years of teacher training. The plant is substantial in construction and attractive in appearance. Cleanliness and order are evidently fundamental requirements of the institution. The plant is divided into two parts, the building for girls being located about a quarter of a mile away. Here the girls live and have some instruction in sewing. The central institution consists of a church building, two or three buildings for academic instruction, and another as the residence of officers and teachers, with a dining-room for the boys. There is a building for teaching woodworking, and dormitories for the pupils.

Kimberley Anglican School for non-Europeans

The merit of the Kimberley Anglican School is its success in adapting education to the needs of a diverse non-European group living under urban conditions. The mixture of races is extraordinary, there being Natives, St. Helenas, Malays, Chinese, Mauritians, and half-castes in the school. Owing to the large numbers of Native children in the lower standards, a separate primary school has been arranged for them. A degree of adaptation has been achieved in spite of the demands of the Cape Province syllabus. The work was surprisingly good and showed the thoroughness of English teaching at its best. There were, too, some points of excellence not found in other schools. For example, the genuine interest in physiology and hygiene; the cheerful appearance of the walls with diagrams, maps, and colored pictures drawn by the pupils; the complete doll's house in the infants' room, planned and made by the children; the brightness of the pupils' replies; the prominent place given to singing; and the general happiness of the school. Even though the character of the soil is unfavorable to gardening, it is to be hoped that the school will find some way to provide instruction in this important activity.

Tiger Kloof Native Institution

Tiger Kloof Native Institution is unique among South African mission stations for its unusual plant. The school program includes the preparation of young men and young women as teachers, instruction of religious workers, and the training of tradesmen. The lack of fertile soil makes the region unsuitable for agricultural education or activities. The entire absence of Native population in the large area immediately about the institution seriously limits the possibilities of instructing the pupils in community activities. The excellent preparation of the staff and the

well-known interest of the London Missionary Society in Native peoples guarantees the development of a spirit of service among the pupils.

The institution was founded in 1904 by the London Missionary Society and is located in the northwest section of Cape Province, almost at the boundary of Bechuanaland Protectorate. The large and substantial stone buildings were made possible by a generous gift from the Arthington Fund. In view of the terms of the gift requiring the immediate expenditure of the funds, it was deemed wise to construct the buildings in a rather elaborate and permanent manner so as to decrease the necessity of future repairs and improvements. The buildings are of beautiful blue stone. The work was done partly by apprentices and partly by paid labor. The main buildings are the girls' dormitory, European women-teachers' quarters, dining-room, boys' dormitories, the boys' school building, carpenter shop, tailor shop, postoffice, several staff houses, and the stables. The farm is 2,000 acres in extent, with the soil less than six inches thick, spread over a hard rock base. Fortunately there is a small creek basin some distance away from the school where a limited amount of gardening may be done.

The institution consists of a school for boys and a school for girls. The course of study is based upon the Cape Province syllabus and shows the usual limitations imposed by the requirements of the government system. The curriculum includes the upper standards and a course for the training of teachers. The industrial departments are masonry, carpentry, and tailoring. The teaching is effective, though more emphasis might well be given to the simple activities required in the home communities of the pupils. The girls receive some instruction in sewing and the requirements of home life. The staff find it difficult to relate the rather large equipment of the European plant to the simple conditions of Native life in Africa.

The staff consists of eleven Europeans and six Natives. The European men are the principal, the theological tutor, the headmaster and his assistant, three teachers of industries, and the boarding master. The European women comprise the principal of the girls' school, an assistant, and a housekeeper. The Native workers include three men teachers, two women teachers, and a clerk.

St. Cuthbert's Mission

The St. Cuthbert's School is an interesting and effective educational institution located in the open country of the Transkeian Native Territory. It was organized and is maintained by the Anglican Order of St. John the Evangelist, with headquarters at Oxford, England. The staff is composed of Fathers, Brothers, and Sisters, all representative of the best culture of Great Britain. Some members of the staff have been at this station for almost thirty years, rendering a service that is of great value for the educational and religious development of the Native people. The institution is divided into three parts. The main work, under the direction of Fathers and Brothers, is for the Natives. The classes include all standards, with a department of teacher-training. The curriculum is limited by the syllabus of the Cape Province Department, but the spirit of the teaching is enriched by the culture and devotion of

the Fathers and their associates. A few of the boys are taught woodworking on the apprentice basis. A considerable number of the girls receive thorough training in carding wool, in weaving, and in sewing. This work is probably the most advanced observed in Africa. The girls specialize in this department, remaining in the institute for several years and receiving remuneration in proportion to their ability. The purpose of the course is to train the girls to organize the home industries. Another department of the work is a girls' home and school, under the charge of a Mother Superior, assisted by Sisters of the Order. The girls receive instruction in sewing, cooking, and activities of the home under the direction of the Sisters. They also engage in the care of the hospital. They join the boys' classes for some academic subjects. The third division of the institution is a school for colored boys and girls. This is conducted by one of the Sisters, aided by a young colored woman. This school provides instruction in the lower standards. Some effort is made to include the activities that are related to the home needs of the pupils. The separation of the colored pupils of this department from the Native youth in the main school is rather noticeable.

The central and best building of the plant is the simple, substantial, and dignified church. All the other buildings are temporary in appearance. The plant is in poor repair. The instruction in woodworking does not seem to be sufficiently related to the repair work of the institution.

Tsolo Agricultural School

This is the only institution in South Africa for the agricultural instruction of the Natives and probably the only school in all Africa devoted solely to the agricultural education of the black people. It was reorganized in 1916 and is supported by appropriations recommended by the Native Bhunga, a council of the Transkeian Territory. It is interesting to note that the only purely agricultural school in Africa was established by a Native council and is supported by appropriations originating entirely in Native taxes. The teachers are four white men well trained in the various phases of farm activities. There are two classes of twenty-five boys each. The entrance standards require about six years of education. One class works in the morning and goes to school in the afternoon, the other class reversing the time. The arrangement of study and work is very good. The boys sleep in round houses made of wattle and daub, similar to their homes in the "kraal." They eat in a common dining-room. The discipline and order seem to be very good. The plan and purpose of the institution are among the most significant of all that the Commission saw in Africa.

Typical Institutions in Natal

The Province of Natal is fortunate in its number of educational institutions whose activities are designed to prepare teachers and leaders for the hygienic, economic, and character development of the Native people. These institutions reflect the progressive educational policies of the Natal Department of Education, already described. While the institutions differ strikingly from each other, they are almost without exception notable for effectiveness and adaptation to the needs of the Natives.

St. Hilda's High School for Native Girls

St. Hilda's High School for Native Girls at Ladysmith is an effective school of the English Church in the open country of Natal. Its curriculum combines book and hand education so interestingly as to attract pupils from every one of the four provinces in the Union. The institution was organized about thirty years ago by the present principal, Miss Cooke, and reflects the interesting personality of its founder. The staff includes four European teachers, including one of the women land-workers, famous for their work in England during the war. This teacher is leading the girls into agricultural activities. There are 93 boarders and approximately 150 day pupils. Only about 50 of the pupils are in classes above Standard IV. The classroom subjects are well taught. Each pupil spends from eleven to twenty-five hours a week in industrial subjects, such as dressmaking, cooking, laundering, household management, weaving and spinning, and gardening. Every department does excellent work. The rugs, mats, and robes of mohair and wool are especially good. They are not only woven by the girls, but dyed in beautiful colors with home-made dyes. Recently a Native rode up to the institution with a bag of wool clipped from his own sheep and returned in a few weeks to carry away a splendid blanket, woven by these Native girls. Miss Cooke's idea in instituting weaving was to make it a home craft. In addition to this excellent instruction there is provision for recreation and play. Considerable thought is also given to the dining-room and sleeping facilities. On the basis of comparison with other girls' schools, it appears that the standards in the dormitory and in the dining-room could be raised so that they might equal the high standards maintained in the classroom and in play and in religious activities.

The school plant consists of an old mission house with dormitories attached; a domestic science building well adapted to its use; and a block of new, well-constructed classrooms. Another building is under construction. The most striking feature of the plant is the chapel, which is a round structure of a beautiful blue-gray stone with thatched roof and heavy massive doors. The altar and seats are in keeping with the old-fashioned building. The whole arrangement is beautifully and impressively religious. It is interesting to note that the building and equipment were made entirely by the Natives.

Mariannhill Institute

Mariannhill is one of the most important schools in South Africa. It is well known for its excellent courses in teacher training and its extensive industries and agricultural activities. The institution was founded about forty years ago by a pious monk of the Trappist Order, known subsequently as Abbot Franz, who brought with him a band of Bavarian priests. The motto of the Trappist Order is "Ora et Labora" and their life is given to work and prayer. The plant, located in the open country, is extensive, attractive, and substantial in character.

The staff is composed of the Fathers and Brothers of the Trappist Order, and Sisters of the Order of the Precious Blood, whose simplicity of outlook, skill of hand, hardness of life, and unswerving obedience to authority, fit them peculiarly

for effective mission work. They are assisted by Native teachers trained in the institution. There is a large attendance of Native boys and girls in all departments. The school work is based on the syllabus of the Natal Education Department, well known for its adaptation to the needs of the Native people. Stress is laid on practical subjects, such as methods of teaching, physiology and hygiene, agriculture, and the Zulu language. The staff consists of a European Father, three European Sisters, a colored man, and several Natives. A special feature of the organization is the provision of a typical rural Native school, resembling those of the open country, where a student teacher is in charge of a simple institution of just the type he will have when he goes into the field. The equipment in this school is of the simplest. Additional furniture is manufactured by the student teachers, until at the end of the year the school is moderately well equipped. The furniture is then distributed among other institutions and the new pupils begin with an empty schoolroom.

The industrial activities at Mariannhill include carpentry, brickmaking, stonecutting, leather work of all kinds, tanning, blacksmithing, wheelwrighting, stained glass work, photography, tailoring, shoemaking, painting, printing. The printing press is particularly interesting. Here most of the Zulu literature has been printed. Natives set up the type under the oversight of two or three Brothers. The best known publications are Bryant's "Zulu Dictionary" and the well known Native newspaper *Izindaba Zabantu.* The agricultural activities are especially good, the gardens being models of order and effectiveness. Considerable attention is also given to the raising of poultry. While the industrial and agricultural activities were carried on with efficiency, it appeared that the Brothers were more concerned with the production of articles of commercial value than with the training of Native labor. It is not difficult to understand how a master craftsman would be reluctant to allow semiskilled Natives to waste material in producing a half-finished article. This disregard of the training features in the shops is in striking contrast with the adaptation described above in the training of teachers for simple rural schools. Fortunately the Fathers are aware of this defect and are now anxious to change the outlook of the Brothers. The industrial training of girls is extensive. The making of laces and embroidery is done by hand. Overalls and uniforms are made by power machinery. A considerable part of this work had some elements of factory methods.

Under the leadership of Father Bernard Huss, the principal of the training school for teachers, the institution is initiating and organizing activities for community betterment. Father Bernard is interested in Native music, recreation, and school agriculture. He is making valuable contributions in the arrangement of agricultural instruction in elementary schools and is the author of a standard textbook on agriculture for Native schools. His collection of Zulu songs for school use is centering the attention of the Native people upon the beauty of their own music. Under his direction the normal students have dramatized stories of Native life and are thus building up an interest in the folklore of the country. He is also awakening genuine interest in the recreation of the people and making large use of the helpful games and pleasures which he finds in the Native villages.

Amanzimtoti Institute

Amanzimtoti Institute, founded in 1848 by Dr. Adams of the American Zulu Mission, is noted for its remarkable influence on the training of teachers in the Province of Natal. The school combines the thoroughness of the English educational system with skill in the adaptation of American methods. It is now the largest training institution for Native teachers in Natal, and in addition maintains a theological training department, industrial training classes, three types of secondary school work, and the usual standards. All classes under Standard VI have been placed in the day department.

Principal LeRoy has been closely associated with all the important educational movements of the past few years in Natal. His pamphlet entitled, "Does It Pay to Educate the Native?" is generally regarded as the most convincing answer to that important question. The staff consists of white teachers from America, Great Britain, and South Africa, and Native teachers from the best schools of South Africa. The principal teachers in the departments of agriculture, industry, teacher training, and theology are all specialists in their subjects. There are at present about 100 boys and 70 girls, most of whom have come from the schools of the American Zulu Mission. The demand for admission to this school is so great that fully half the applicants have to be rejected for lack of accommodations. The school plant is beautifully situated some six miles from the sea, the main buildings lying in a basin, while the dwellings of the staff members are situated on the hills around. Jubilee Hall, a large brick building erected in honor of Dr. Adams on the fiftieth anniversary of the founding of the mission, is a dormitory for young men. This building is supervised by a European teacher living on the premises. The girls' department is situated about a quarter of a mile away. The buildings are old and dilapidated. The buildings containing classrooms are substantially built of brick and stone. Many of the buildings have been made possible by rents received from land reserved to the American Zulu Mission by the Government of Natal in Crown Colony days. The agricultural building now under consideration will probably be erected from similar funds. While the institution has made excellent use of its building funds, there is real need of financial assistance to improve and enlarge the plant so that it may meet the needs of the Natives.

Inanda Seminary

Inanda Seminary, officially known as Inanda High School for Native Girls, is a large and effective institution for the training of young women. It was founded in 1849 by Dr. Daniel Lindley of the American Zulu Mission. Its contribution to education in South Africa has been extensive and substantial. It is located in the open country and relates its activities to the needs of the Native communities.

The staff consists of six European and American women, one married couple, and five Native teachers. The teachers are all well prepared and much interested in community education. The principal of the institution is a woman of ability and special training for Native education. It is noteworthy that the two former principals are still

resident on the grounds, both of them women of unusual ability and devotion to real education. Mrs. Edwards, now ninety years of age and almost completely blind, has given fifty years of remarkable service for Natives in South Africa. The school has capacity for 300 girls. The curriculum is based upon the syllabus of the Natal Department of Education. The standard of work is high and its graduates are acceptable to normal schools because of their careful work and thorough English. Much attention is given to the manners and morals of the young women. Provision is made for adequate instruction in cooking, sewing, Native crafts, and rural activities. The Native crafts include the making of baskets, hats, and similar articles. The rural activities are gardening, poultry-keeping, and the raising of pigs. The institution omits spinning and weaving because it believes home activities in this field cannot compete adequately with the factory system of production. The chief emphasis is on the preparation of teachers, wives, and mothers for the Zulu people. The principal is of the opinion that the girls should not be encouraged to enter domestic service so long as the school is unable to supply teachers and community workers for the Native people.

The plant of the institution is substantial and well arranged. The buildings have been made possible through gifts from American friends and appropriations made by the Native Affairs Department from the Inanda Reserve Rents. As in Amanzimtoti Institute and other mission institutions in Natal, these mission reserves were set aside some sixty years ago for the assistance of missionary education of the Natives. The Natives are charged a rent of about 30 shillings per annum in addition to their hut tax of fourteen shillings. One-half of the reserve rent goes to the mission school for school purposes, while the other half goes to the government for the general use of the Natives. Among the important buildings are the domestic science building of about ten classrooms, with a large dormitory, a dining-room, and recreation room; and Lucy Lindley Hall, built in 1897, with two large rooms downstairs used for classrooms and three rooms upstairs for dormitory. There are several other buildings used for various purposes.

Ohlange Institute

Ohlange Institute is one of the very few institutions in Africa organized and directed by a Native African. The institution was founded some twenty years ago by the Rev. John L. Dube, a Native Zulu, who had spent some years in America. It is located in the open country not far from Inanda and Amanzimtoti. The members of its board of trustees were originally equally divided between Natives and Europeans. At present all but two are Natives.

The staff consists of the principal and his brother, who is the headmaster, and several Native teachers who hold government certificates for teaching. The institution was planned for the education of Native boys and girls. At the time of the visit there were only boys. There were accommodations for a larger attendance. The curriculum provides instruction in Zulu, English language, mathematics, geography, history, grammar and composition, hygiene, nature study, reading, writing, and singing. The

industrial department included training in carpentry, shoemaking, and printing. The plant consists of two substantial buildings and a one-story shop divided into sections for instruction in trades. The provincial government recognizes the school and gives it the usual grant-in-aid, which amounts to approximately £500 per annum. The school has also received financial assistance from the Department of Native Affairs and from Native and European friends.

Native Hospital and Health Activities of the American Zulu Mission

A notable work in behalf of the health of the large Native population of Durban and neighboring Zulu communities is that being carried out by Dr. J. B. McCord of the American Zulu Mission. The hospital is located in an attractive section of Durban. The staff consists of Dr. McCord, assisted by Mrs. McCord and a staff of eleven Native nurses who are in training. Natives come to this hospital from many parts of Natal and the doctor is held in high regard for his skill and sympathy. The building consists of the usual wards, four in number, each containing ten beds. There is a well-kept operating theatre. The influence of the hospital and Dr. McCord's activities are felt throughout a large area. It is generally agreed that there is a vital need for this work and for Native doctors. In one district in Zululand there are 48,000 Natives with only one European physician, who does not know the Native language, is not able to travel, and is willing to give advice only at his residence. In view of this unfortunate condition, it is proposed to select a group of young Native teachers who have completed the tenth standard, and to offer them a five years' course of training at Dr. McCord's hospital in Durban. The work is deserving of liberal financial aid on the part of friends in South Africa, Europe, and America. The question of the certification and recognition of Natives thus trained is involved in the policy of British and South African medical authorities, who insist on complete university training in medicine. In view of the tragic lack of any kind of medically-trained Natives, it would appear that a provisional training of a less extensive character should be permitted.

Typical Native Institutions in The Transvaal

The small number of training schools for Native and colored pupils in the Transvaal reflects clearly the general inadequacy of educational provision for Natives in this province. The government reports only three such institutions receiving state aid in 1918. There are probably two or three other small institutions that depend entirely on private support. Only the Wesleyan Institute at Kilnerton was visited by the Education Commission and its work is briefly described to show the influence of the Transvaal system of education on training institutions. Undoubtedly the most important social and educational work on behalf of the Natives centers in Johannesburg. In view of the very great influence of Johannesburg upon Native life in all of South Africa, it seems important to outline the significant activities now being organized for the improvement of the great masses of Natives who are brought to Johannesburg as laborers in the mines.

Kilnerton Native Training Institution

Kilnerton Training Institution is a boarding school for young men and women who wish to become teachers. It is owned by the English Wesleyan Church and is supported by the Church, with the aid of the Transvaal Department of Education. Following the Transvaal Teachers' Code, the pupils are admitted to the normal department after completing Standard IV. This entrance requirement is felt to be too low and in practice pupils pass Standard V. The teachers' course requires three years of study. The emphasis on literary subjects tends to exclude activities necessary for teachers of rural schools among a primitive people. The examination and syllabus of the Department of Education tend toward formal discipline rather than the adaptation of education to the needs of the pupils. The school program gives evidence of the conflicting influences of a desire to prepare pupils for matriculation and a determination to make provision for instruction in practical subjects like agriculture. A beginning has been made in a gardening course. The boarding facilities for the young women are satisfactory, but comparatively little attention is given to domestic training. Owing to a limited staff, the supervision of such outside activities as recreation was inadequate. In a number of respects the work seems to be suffering from the lack of a clearly defined policy both on the part of the government inspectors and the superintendent of the mission work. The school plant is substantial and attractive in many respects. There are indications that the important changes required for the success of the institution are now under consideration.

Johannesburg Religious and Social Agencies for Natives

The bringing of a quarter of a million Natives from every part of South Africa to the Gold Ridge of Johannesburg has developed both a responsibility and an opportunity for the religious, educational, and social development of these Natives, who come for comparatively brief periods of time and return to their communities either improved or degraded.

The Johannesburg region is a series of well-developed suburban towns, stretching for ten miles on each side of Johannesburg. The aggregate population of all Johannesburg and suburbs is about 300,000, being about equally divided between black and white, exclusive of the 180,000 Natives living in the mine compounds or barracks. The Natives in the towns are segregated into sections known as "locations," where the housing is prevailingly bad and dangerous to health and morals. Some efforts are now being made to improve the housing conditions in the locations. Interspersed among these suburban towns are the large mines with the compounds in which thousands of Native workers are living. While the companies are endeavoring to improve the conditions of life in the compounds, they are far from satisfactory. Through improved medical supervision the death rate of workers has been reduced from 27 per thousand in 1912 to 13 in 1918. The sleeping arrangements in many of the compounds are exceedingly bad. Only a small proportion of the sleeping quarters afford adequate air for breathing and room for living. In quantity and quality, the food supplied is satisfactory, but in method of service it could be very much improved. The most

serious defect in all the compounds is the serious lack of provision for the proper use of recreation time. Facilities for recreation and education are practically negligible.

Such conditions as these present a demand for every kind of improvement that is dramatic in its appeal. This is one of the three most important fields of service observed by the Education Commission in Africa. A number of agencies, both governmental and missionary, are endeavoring to meet the serious needs of the situation. The government has made some beginnings in the supervision of conditions of labor and life. As yet they are generally regarded as inadequate. The efforts of the mining company have already been mentioned. A number of mission societies are maintaining religious work in the locations and in connection with the compounds. Most of these activities are rather emotionally religious and are carried on with comparatively little regard for the health or the education of the Native people. The purpose of a number of the missions has been to keep in touch with the Natives who have come to Johannesburg from the missions in various parts of South Africa and Portuguese East Africa.

The really significant work for Natives, the organization and methods of the American Zulu Mission Board, under Dr. Bridgman, is of such outstanding significance as to require special description. It is a type of work that may well be adopted by other missions dealing with similar conditions. On the basis of his experience in Durban, Dr. Bridgman has established in Johannesburg a group of activities very directly related to the conditions of life both in the Native locations and in the compounds. He is assisted by Mr. and Mrs. Phillips, by Mrs. Bridgman, and a number of Native workers. The leading activities are as follows:

1. *Native Churches*—There are some hundred small Native churches scattered through the region, many of which are served by volunteer ministers. These churches are composed of the Natives who have come from the Zulu missions in different parts of South Africa. The plan is to list the number of ordained Native ministers or Native lay preachers who for various reasons may be living in or about Johannesburg. The workers thus listed are then assigned to various congregations so that a regular program of services is arranged for each week. The workers are supervised by Dr. Bridgman and his assistants. If it were possible to develop the cooperation of other mission societies, a joint committee could be appointed to have charge of all services among the various mission groups in the Johannesburg area. Unfortunately this has not yet been successful.

2. *Helping Hand Club for Native Girls*—Through the cooperation of Mrs. Bridgman with the Mothercraft League of South Africa, this club has been organized to help Native girls to find work and a comfortable home in Johannesburg. The committee, representing many sections of the Christian Church, has been working for five years for the organization of this institution, which was opened in 1919. The Home consists of seven rooms, bathroom and kitchen, and a house with rooms for the superintendent, including a large sitting-room for the young women. Games and books are provided and classes in useful subjects are held. The building accommodates 27 girls, and 189 girls were placed in situations during a six months' period.

3. *Cinematographs in the Compounds*—For the instruction and amusement of Natives in the compounds, arrangements have been made to present motion pictures within the compounds. The work was begun under the direction of Mr. Phillips as an experiment. Its value was soon recognized by the mine authorities, so they supplied Mr. Phillips with an automobile, which he is using in presenting the shows. Cinematograph companies have been glad to have Mr. Phillips select and censor the films and the mine owners have now agreed to install seventy machines in the compounds and to make Mr. Phillips superintendent of the whole undertaking. It is evident that the value of these shows is not only in diverting the minds of the thousands of Natives from less helpful subjects, but also in giving to them pictures of activities and life that will influence their own actions and, through them, the actions of hundreds of villages scattered far and wide.

4. *Bantu Men's Social Center*—This club has been formed to provide for the leisure time of the many Natives employed in and around Johannesburg. It is an outgrowth of the success of clubs of young men that have been meeting for various purposes, the most notable of which is the Gamma Sigma Club, a group of educated Natives who meet to discuss problems pertaining to the condition of their people. The constitution provides that—

> The activities of this social center shall be in accordance with Christian principles, but shall be undenominational and sectarian propaganda shall be debarred. There are to be two classes of members of the society, European members and Native members. The European members have two privileges only, first, payment of their subscriptions, and second, voting for eight members of the executive committee (six European members and two Native members); they have no right of entry upon the premises except by invitation of the executive committee. The Native members are required to pay a subscription, the amount of which will be fixed by the executive committee, and have full privileges of membership. They elect annually seven members of the executive committee (three European members and four Native members); the executive committee will, therefore, consist of fifteen members, nine Europeans and six Natives. The whole control and management of the affairs of the society are vested in the executive committee, who will elect members of the society, frame rules and regulations and by-laws for the conduct of members, and administer all business. The fixed property belonging to the society will be vested in three trustees.

The American Mission Board has given a site valued at £2,000, the Chamber of Mines has given £3,000, and other sums have been given by individuals and organizations. Owing to the financial depression of 1921, it has not been possible to complete the sum necessary to begin the construction of a building which is to contain reading room, writing-room, baths, and a lecture hall. It is to be hoped that this very important undertaking may receive the financial assistance of friends in South Africa, Great Britain, and America.

Typical Native Institutions in the Orange Free State

The well known indifference of the Orange Free State to the education of the Natives explains the fact that only two institutions are mentioned in the educational report of the State as giving any kind of training to Natives. These two institutions are the Girls' Industrial School at Thaba' Nchu, located on a Native reserve, and Stofberg

Gedenk Native Training Institution. The Stofberg Training Institution is the only institution maintained by the Dutch Reformed Church for Natives within the Union. This institution was begun about thirteen years ago and has since prepared 110 workers for the church. There are at present 55 pupils in the institution and 200 children in the model school. The academic instruction is elementary in character. Only eight of the graduates have been ordained for mission work. The institution is receiving the increasing support of the Dutch Reformed Church and there are many indications that the work will soon be advanced and enlarged.

Typical Native Institutions in Basutoland

The Natives in Basutoland have benefited from the fact that until recently all of the mission and educational work has been in the hands of one society—the Paris Evangelical Society. In recent years the Roman Catholics and the Church of England have undertaken work in this country. There are now six institutions with 713 pupils, and 390 elementary schools with 30,222 pupils. Unfortunately, it was not possible for the Commission to visit Basutoland. Official reports all indicate that the training course is the same as that in Cape Province, and that most of the training of teachers is done at the Morija Institute.

Typical Native Institutions in Rhodesia

The active interest of the Rhodesian Government in the adaptation of education has already been described. It is unfortunate that it was not possible for the Commission to make a comprehensive study in Northern and Southern Rhodesia. A number of mission societies are working in this large area. Some of them are doing an important educational work. The Education Commission was limited to the observation of only a small part of the work. The institutions herewith described are presented as typical of the more desirable forms of educational activities. The following list gives some measure of the educational work conducted by the missions:

Church of England, with 147 schools, 5,020 pupils qualifying for government grant, and £1,637 grant
American Methodist Episcopal Church, 59 schools, 1,797 pupils, and £837 grant
Wesleyan Methodist Church, 98 schools, 2,802 pupils, and £828 grant
Roman Catholic Church, 64 schools, 3,168 pupils, and £1,524 grant
Dutch Reformed Church, 179 schools, 6,229 pupils, and £1,986 grant
London Missionary Society, 64 schools, 2,122 pupils, and £555 grant
American Board of Foreign Missions, 9 schools, 833 pupils, and £526 grant
Presbyterian Church, 16 schools, 233 pupils, and £44 grant
Seventh Day Adventists, 29 schools, 508 pupils, and £240 grant
Brethren in Christ, 20 schools, 240 pupils, and £96 grant
South African General Mission, 2 schools, 64 pupils, and £75 grant
Church of Sweden, 2 schools, 35 pupils, and £13 grant
Church of Christ, 2 schools, 34 pupils, and £26 grant
Salvation Army, 5 schools, 146 pupils, and £44 grant

Farm and Agricultural School

The Farm and Agricultural School is a small educational institution whose plant, organization, and methods are all based on the needs of the Native people in the open country of their reservations. The school was organized by the Rhodesian Director of Native Development, Mr. H. S. Keigwin, and it is conducted by the government. The work was begun in June of 1920, with 14 pupils, and there is now an attendance of 50 boys. Of these four have been sent by missionaries, ten have come on their own initiative, and the others on the recommendation of Native Commissioners. The first 40 boys were received free of charge, but the newcomers are expected to pay £3 per annum, though this fee is remitted under certain circumstances. A day school, containing some 35 pupils, has been opened for pupils from the reservation. These pupils receive three hours' instruction daily and in return render service in connection with the gardens or buildings of the school. The activities for the regular pupils include three hours of classroom instruction and seven in manual instruction and Native crafts. Each boy has his individual garden and the plan requires that all the boys shall be taught to grow wheat, "mealies," and Native crops. The manual instruction is good, but the classroom work is not well planned nor sufficient in extent. The staff consists of two Europeans, two Natives, and a Native pupil-teacher. The European principal is a good administrator and generally efficient in farming and manual work. The other European is a skilled carpenter and builder. The chief Native teacher is well trained in teaching methods and classroom subjects. The plant consists of 600 acres of land and several "pise de terre" buildings. Mr. Keigwin and the boys began the work literally in the bush, first erecting temporary buildings of poles and straw, and then proceeding to erect the permanent buildings. There are at present two dormitories, two work shops, a saw pit, a schoolroom and dining-room combined, and houses for European and Native staff. A good plan for the future development of the institution has been laid out and building operations will continue for the next two years. The extension of this type of building for the Native people would have a decidedly civilizing influence. Mr. Keigwin's summary of the results to date gives a fair estimate of the work:

> A small beginning has been made. Though there is probably no deep consciousness of what it all means, there is, I am sure, a realization of better things. During the year's course, assuming that the pupil does not continue further, he will have learnt something of cleanliness, order, punctuality, and application. He will have seen that it is possible for him out of the resources around him to build a much better house, to provide better surroundings for the home, to get more out of a smaller piece of land, and in all probability to earn a better wage.

While the purpose and general plan of the institution are sound, there is evident need for greater emphasis on classroom instruction, more provision for recreation and religious influences, and the more active cooperation of missionary societies.

Hope Fountain School for Girls

Hope Fountain is a simple school in the open country, with educational activities related to the needs of Native girls. The Hope Fountain Mission was organized

by the London Missionary Society about fifty years ago, but the present educational plan of the school was initiated about four years ago by the principal, Mr. Neville Jones. The staff consists of the European principal and his wife, together with three Native women from good schools in Natal and Cape Province. There are about 70 girls in attendance, all boarding at the institution. The instruction includes all standards through Standard IV. The girls are in school from 6 to 10 A. M. From 10 to 12 they receive instruction in sewing, weaving with grass, or some other form of industrial training. The afternoon is spent in gardening and recreation. After completing Standard IV the girls are sent to Tiger Kloof for normal training. Arrangements are now being made to include normal training in the course.

The school plant is exceedingly simple and greatly in need of development. The buildings include a principal's house, girls' sleeping and dining quarters, a small schoolroom, two teachers' cottages, and a large and substantially built church. Though the buildings are simple and in some respects even primitive, they are kept in sanitary and even attractive condition by the well directed activities of the girls. The success of the principal in administering this institution so effectively with such a primitive plant and such a small income is to be highly commended.

American Methodist Mission

The American Methodist Mission is conducting an important educational work in Southern Rhodesia. The society has in all four stations, each with school activities. Two of the stations have specialists in agriculture. The largest educational work is at Old Umtali, organized in 1900. The other stations were begun about 1908. The Umtali station includes three educational departments. One department provides six standards of education. The older pupils attend school in the morning and engage in various forms of industrial training and Native crafts in the afternoon. The younger pupils do general agriculture and the necessary mission work in the morning and attend school in the afternoon. There is also a night school for the farm and industrial boys. The second department is a women's school which provides instruction in the afternoon. The curriculum includes a study of the Native languages, the three R's, sewing, and hygiene. The women are divided into groups to receive training in nursing, housekeeping, and cooking. The third department is a girls' school, maintained by the Women's Board of the Methodist Church. The curriculum includes the usual classroom subjects, with provision for housekeeping, sewing, and laundry work. The teaching force consists of three American couples, three American women in the girls' school, and the nurse, also from America. There are three Native men teachers and three Native women teachers. There are also 16 pupils in the teacher-training department and four Native nurses in the dispensary who are paid for part of their time.

The plant consists of one large school building with four classrooms, another school building with two classrooms, four small buildings for shopwork, one large schoolroom for married women, separate rooms and a brick house for sixty Native families, four brick houses for unmarried boys, the printing office and shop, a brick house for

missionaries, three dispensary wards, a school-home for 180 girls, and 2,800 acres of land for gardens, farm, and pasture.

The other three stations are rendering good service but are capable of doing much more, especially in agriculture. With two trained agricultural workers, the mission is better equipped agriculturally than any mission society in South Africa. One of the agricultural teachers, formerly at Old Umtali, had unusual success in arousing the interest of his pupils in the simple essentials of rural life, such as the cultivation of gardens and the raising of chickens. This teacher was able to apply effectively the practical knowledge he had obtained in one of the American agricultural colleges to the rural conditions of the Umtali region. The work of the Women's Mission Board for girls and women, and especially the activities of the nurses, have large possibilities for Native education. The active cooperation of the Methodist schools in the plans of the Rhodesian Director of Native Development will be of great value to the cause of education in South Africa.

III. SUMMARY AND RECOMMENDATIONS

It is evident even to the casual observer that the future development of the African continent and the African people is to be influenced increasingly by the remarkable advantages of South Africa over all other sections of the continent as regards climate, natural resources, and population elements. Part I of this chapter briefly outlined these advantages as well as the special misunderstandings and problems that have resulted from the interaction of the white and black groups of the population. It is also clear that the nature of the influence to be exerted by South Africa depends upon the relationships to be developed between the white and black people of the great sub-continent. If white and black are to regard one another with indifference, distrust, or hostility, if one group is to be exploited by the other with all the train of bitterness to follow, then the poison of racial hatred will retard or stop the development of the great resources, and the evil influence of such a condition will spread to every section of the continent. If, on the contrary, the best statesmanship of the white group and the wise leadership of the black people will realize that black and white are mutually dependent in the great task of developing the resources and the people, then every effort will be made to encourage sound and effective cooperation between the races. There is unfortunately too much evidence of forces that make for disruption, but fortunately there is also evidence of forces that make for racial cooperation. Finally, it is certain that the greatest factor in all efforts for racial adjustment is sound and effective education adapted to the life of the people.

In view of the vital importance of Native education not only to racial adjustment but also to the future development of South Africa and its influence for good or evil on the whole continent, it is rather surprising that the education of Natives has been left to the chance attitude of the Provincial Education Department, whose interest in the Natives is almost of necessity diverted, overshadowed, and in some areas excluded by the strong public opinion of the white population in behalf of schools for

their own children. The professional educator is further confused in his approach by his technical interest and experience in school methods based upon European traditions. His constant tendency is to make the training of the Native fit into the conventions of his own professional plans. British school traditions are not easily adapted to the health needs, tribal life, and general conditions of the Natives. The tendency is to depreciate the Native elements and to substitute those of British tradition. The development of sound educational policies for Natives is also delayed by the wide variations of white groups, by the differences of economic conditions, and by the contradictory political and social conventions of the four provinces. It is not difficult to understand the dilemma in which the organizers of the Union Government found themselves when confronted with the varying policies of the four independent provinces. In those days, when the fate of the Union was hanging in the balance, it is probable that the negotiators were compelled to leave education to the contradictory policies of the provinces. Thus it has been shown in Part II of this chapter that Cape Province is fairly liberal in financial provision for Native schools, but that its conventional requirements have excluded some educational elements of vital importance to the Native people; that Natal has within the past few years organized a system of school activities and a type of supervision worthy of adoption anywhere in Africa; that the Transvaal is beginning to plan for the more effective education of the Natives, but that hitherto the public attitude has been largely that of indifference; and that the Orange Free State can hardly be said to have made a beginning.

Whatever may have been the provincial policies and their justification in the past, it seems clear that the time has come for the Union Government to give thorough consideration to the whole problem of educating the Native population. Such a consideration is bound to require a study of the whole range of Native life, including health, economic conditions, recreation, homes and housing, types of mind and character, and finally the laws and regulations enacted by the government for the benefit of the Native population. Sound statesmanship can be content with nothing less as the ultimate goal. Such a program, however, should not be interpreted to mean that nothing can be done until the exhaustive results have been made available. There are now at hand sufficient facts to warrant a number of important changes in Native education. The recommendations to be submitted are based upon the available data. They are possible of realization without unreasonable demands upon the government or the public. However difficult of achievement, they are vital to the well-being of the Native and the future development of white and black in South Africa.

The degree of success already attained in Native education has been described by Principal LeRoy of Amanzimtoti in his well-known investigation of the question, "Does it pay to educate the Native?" Some of the significant statements are herewith presented:

> We who are in educational work have realized its weakness, and have been insistent upon radical changes in the curriculum. At the same time there is danger of our becoming somewhat hysterical in our denunciation of native education, as being "almost wholly along wrong lines," and as being a "failure." The subjects taught may not always have been the most suitable, but there was always the discipline,

the insistence on regularity and punctuality, on order and cleanliness, on obedience and work, that are the foundation of character. We must not lose sight of the fact that the giving of education that will fit a man for his environment is, even for the white man, of comparatively recent origin. Technical schools and domestic science classes for our boys and girls were never heard of until very recently, but it does not necessarily follow that all of the education we receive has proved a failure. So far as native education was concerned in the past, the cry was: "Teach him to work for the white man." The success or failure of Native education was judged almost wholly by that standard. Now the cry is "Back to the land." "Teach the Native to work for himself and his people." We welcome the change of emphasis, though perhaps these cries have been anticipated more than is generally realized.

The following recommendations of changes in the South African system of Native education are offered for the consideration of South Africa and of those in other parts of Africa who desire to profit by the educational experiences of that important country:

1. That the content of Native education in South Africa be reorganized in accordance with the excellent recommendations of the Cape Province Commission of 1919 to the effect:

(a) that no lowering of the standard of Native education in principle or in practice should be contemplated; (b) that school education is too bookish and trains too exclusively for clerical or teaching occupations; (c) that the earning of an honest livelihood in any capacity is not beneath the dignity of an educated person; (d) that a place should be found for the teaching of agriculture in the curriculum of the Native elementary and normal school; (e) that, at every Native school above Standard IV, facilities for agricultural training for boys and practical domestic economy for girls, should, as far as possible, be provided; (f) that the subjects of hygiene, civics, religion and moral instruction, agriculture, domestic and industrial training should be compulsory elements in the training of teachers.

2. That the school system of each province be patterned after that of Natal, with training institutes for teachers at the top, high schools, intermediate schools, primary schools, and sub-primary schools. This system provides a special staff of officials, with a chief inspector of Native education and the necessary assistant inspectors, both European and Native; an advisory board, including missionaries and government officials; and various other provisions fully described under Natal in Part II of this chapter.

3. That the South African Native College distinguish between the training of teachers and leaders for the masses and the training of professional men and women who may require some of the conventional subjects of British universities. The increasing emphasis should be undoubtedly on such subjects as economics, sociology, physical sciences, and history; and also on such technical subjects as education, medicine, and dentistry.

4. That the supervisory system provide for sympathetic direction and friendly encouragement rather than mere critical inspection. This is recommended by the Cape Commission and carried into effect by the Natal inspectors.

5. That all schools, whether advanced or primary, be regarded as community centers with definite responsibility for the health and general community needs of the people.

6. That farm demonstration and health activities be organized by the Union Government and extended among the Native people throughout the Union. To this

end agricultural school like Tsolo must be duplicated for the training of Native farm demonstration agents, and health schools such as are now being organized for Native youth in Durban must be made possible.

7. That the social center activities for Natives in Johannesburg be recognized as of significance to all of South Africa, not only as a type, but as an influence upon the Natives who come to the gold mines and return to their Native communities. To this end social and educational work for the Natives of the Johannesburg region should receive assistance from every part of the Union and the hearty cooperation of all the mission boards in South Africa.

8. That general Native policies make possible the normal development of the Natives who have been trained in industry, agriculture, and sound habits of life. It is evidently useless to train Natives in agriculture if the land areas granted to them are too limited in size or too barren for profitable cultivation. Similarly, trade instruction is futile if white trade unions are to exclude Natives from opportunities to follow their trades. Native girls trained in housekeeping cannot be encouraged to work in urban homes until the conditions of living are safe for health and morals.

9. That the control and administration of Native education be assumed by the Union Government. Only the Union Government can deal adequately with a subject of such varied and vital importance to South Africa as Native education.

Chapter X

ANGOLA

The immediate results of a wisely adapted system of education would probably be greater in Angola than in any of the colonies of the West Coast of Africa. This is because of the unusual resources of soil, minerals, and water power, combined with a climate favorable to labor and a population susceptible to training and education. Quantitatively the educational facilities in the colony are utterly inadequate. As to quality, however, much of the work done in a number of schools is sufficiently adapted to the needs of the people to indicate the type of work that should be done and to prove the possibility of the people under training. The schools for Natives are with few exceptions the product of missionary effort. With encouragement from the government and commercial concerns the influence of the schools on the hygienic, industrial, and character development of the Natives could be very greatly increased. Unfortunately there are indications that neither the government nor commercial concerns have sufficiently appreciated the importance of the Native people in the development of the colony. Hope for the future of Angola seems to rest in the first instance upon the statesmanship of the recently inaugurated High Commissioner, Senhor Norton de Matos; secondly, upon an intelligent and sincere interest in the welfare of the colony on the part of the government in Lisbon; and thirdly, upon a sound public opinion among the people of Portugal. Part I of this chapter presents the economic and sociological backgrounds of education in a brief outline concerning the country, the people, and the European organizations in the colony. Part II describes the educational facilities. Part III contains the summary and recommendations.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Angola is a Portuguese colony on the southwest coast of Africa, between 6 and 18 degrees south latitude. Part of its northern boundary is the southern bank of the Congo River. Its coast line of over 1,000 miles has three good harbors in use and others that could easily be developed. In its widest part it extends eastward 800 miles. Its area of 484,800 square miles is thirty times that of Portugal, greater than the area of the American southern states east of the Mississippi River, and equal to the combined area of Sierra Leone, the Gold Coast, and Nigeria. No enumeration of the population has ever been made; the estimate of 5,000,000 people is probably conservative. There are about 12,000 Europeans, of whom fully 10,000 are in the coast towns. An increasing number of Europeans are entering the country and settling in the highlands along the railroad.

The colony has been administered by the Portuguese since 1575. While the resources of minerals and soil are immense and the climate is unusually favorable to economic activities and labor, the Portuguese Government seems to have profited very little, if any, by the wealth of its great possession. Thoughtful Portuguese

leaders and other impartial observers are agreed that the political administration of the colony has had but a very inadequate regard for the great possibilities of the soil, minerals, water power, and Native people.

THE COUNTRY Angola occupies the northwestern portion of the great South African plateau, with an average height ranging from 3,000 to 5,000 feet and sometimes rising to 8,000 feet. A small area of the extreme northern section partakes of the lowland qualities of the Congo River. Along the coast there is a belt with an average width of 100 miles, which is more or less rainless and often barren. Fully two-thirds of the colony is a plateau of considerable fertility, with mineral and oil resources and agreeable climate that are not equalled by any part of West Africa. The extreme southern section shares the arid conditions of the Kalahari Desert. Geographers agree that the major part of this colony has a climate entirely favorable to good health, resources capable of supporting a great population, and waterfalls for the production of power for railroads, electricity, and every form of industry necessary to a well developed civilization.

The exports of the colony give some impression of the possible productivity of the country. In 1919 these exports, exclusive of the Congo District, amounted to 12,000,000 escudos, at the normal exchange amounting to $12,000,000, but at present equivalent to about $1,000,000. The chief products are coffee, rubber, wax, sugar, vegetable oils, cocoanuts, ivory, oxen, and fish. Rubber supplies are now being exhausted. Cotton growing is increasing in importance. The Portuguese should receive credit for introducing into Angola a variety of vegetables, fruits, and some animals. The more important of these are maize, yams, tomatoes, sugar-cane, orange, lemon, lime, pineapple, peppers, tobacco, hogs, and ducks. The agricultural and grazing possibilities of the Benguela District are especially noteworthy. Here practically every product of the temperate and torrid zones can be raised. Cattle, goats, and sheep thrive here. The Natives are known to have smelted iron and made it into weapons and useful implements for a long period of time. Large deposits of lime are easily available. At present American and European concerns are developing the petroleum resources of the country and the colony bids fair to become one of the world's important sources of this valuable commodity.

At present there are three harbors that are fairly satisfactory. The Loanda harbor is large but somewhat shallow and has no docking facilities. It is often referred to as the best harbor on the West Coast. From it a railroad goes inland 300 miles. Lobito Bay, about midway on the coast of Angola, is fairly deep and promises to become the most important place along the Angola coast. Already wharves have been constructed in connection with the Benguela Railroad, which penetrates inland for 400 miles. At Mossamedes is another small harbor, deep, but not large enough to warrant much developing. From this port a railroad runs inland for 114 miles. Farther south near the boundary line of former German Southwest Africa, is Tiger Bay, which has great possibilities for development. Numerous rivers rising in the highland flow down to the sea in all directions, irrigating the country. This water power is practically

unused and could be turned to great advantage with little labor. The Kwango, part of the Congo system in the northeast, is navigable by small steamers between the falls and rapids. The Kwanza, emptying into the Atlantic just below Loanda, is navigable for over a hundred miles up to the rapids. The Kubango in Benguela is said to be navigable for a distance of 400 miles for small steamers. It is evident that the chief use of the rivers is for power.

THE PEOPLE

All reports indicate that large groups of Native peoples of Angola are of good types, strong of body, and capable of a high degree of educational development. They are chiefly of the Bantu stock. Many of them are tall, athletic looking people, well built and vigorous. They have not been affected by disease as much as have the people in other sections of Africa. Sleeping sickness is not common among them except in the northeastern section and the small area in the coast district between Lobito and Benguela coast. The common diseases are malaria, hookworm, smallpox, leprosy, elephantiasis, and in the uplands goitre among the women. While these diseases are fairly prevalent, systematic effort by the government, aided by commercial concerns and missionaries, could successfully combat them.

Comparatively little is known about the tribal and linguistic divisions of the people. Certain tribes are well known, and their languages have been reduced to writing. Among those known are the Kisi Kongo, which is used by the Natives in the territory of the British Baptists in Northern Angola; the Kimbundu by the Natives in the district occupied by the American Methodist Episcopal Mission; the Umbundu by the Natives of the area occupied by the Congregationalists and Plymouth Brethren; and the Luchazi in the southern district, recently occupied by the South African General Mission. The larger missions have translated some books into each of these languages. These books are largely portions of the Bible, religious books, elementary text books, and pamphlets of practical advice on health and other subjects.

Unfortunately, statistics concerning the number of Native peoples in Angola are very uncertain. It is generally believed that the population is quite sparse. A total population of 5,000,000 in an area of almost 500,000 square miles, prevailingly fertile, indicates the necessity for great increase in order to make use of the physical resources of the country. Reports indicate a fair density in the northern district, a lesser density in the districts immediately south, with numerous concentrations in parts of the district. The highlands of the Benguela District, extending from the coast to the eastern boundary, rank next to the northern section in density, with decided concentrations in various parts. In view of the splendid types of people and of the immense physical resources of the colony, there is evidently a remarkable opportunity for the development of a strong civilization in this part of Africa.

EUROPEAN ORGANIZATIONS

The colony shows many evidences of the presence and work of the Portuguese Government and other European organizations. Many miles of railroads have been constructed, roads have been built, ports and coast towns have been developed, new fruits and vegetables and animals from Europe have been introduced, and industrial and commercial activities

ANGOLA, PORTUGUESE WEST AFRICA

The leading missions and schools of Angola are located largely in the interior areas. The colony is thirty times as large as Portugal, and larger than the combined area of all the American southern states east of the Mississippi River. Though situated in the tropics, the colony for practically two-thirds of its area is a plateau with climatic conditions approximating those of the temperate zones.

have been made possible. The educational facilities provided by Protestant and Catholic missions and by the government are described in another section. While many advantages have been introduced through the government, commercial organizations, and missions, the general progress of the colony has been by no means proportionate to the centuries of control exercised by the Portuguese Government. In fact, there is decided evidence that the governmental authorities in Portugal and in Angola have failed to realize the remarkable possibilities of the resources and Native population. One of the notable exceptions to this indifference or ignorance is the attitude and interest of the High Commissioner, Senhor Norton de Matos, who has shown a statesmanship capable of developing the best elements in the colony. Unfortunately, there are influences working against the efforts of this statesman, whose plans give promise of raising the colony from its present low status to the rank of other well-managed African colonies.

Portuguese navigators began visiting this coast as early as 1480. They were followed by Roman Catholic missionaries who established a political connection with the Portuguese Government. This was maintained until Portugal became a republic, when the relationship of church and state was severed. These missionaries did not penetrate very far into the interior. The first governor arrived in the Congo District of Angola in 1575. The authority of the government has been gradually extended into the interior districts. From time to time there have been serious difficulties with the Natives, which have continued even to the present day. Some groups of considerable size have not yet recognized the authority of the Portuguese Government and its right to levy taxes. Tribal wars have been practically ended through the action of the government, however, and safety of travel has been established in a very large part of the colony.

Among the more important contributions of European organizations has been the construction of roads and railroads. The colony is traversed by many hundreds of miles of good roads. On the central plateau of the Benguela District there are over a thousand miles of roads suitable for automobile travel. Another highway, amounting to hundreds of miles, extends from a point on the Congo River in a southwesterly direction towards Loanda. Still another road, available for automobiles, extends from Loanda almost to the eastern boundary of the colony. There are other roads of varying types which connect practically all government posts distributed through the important districts. There are three stretches of railway which have been constructed by private concerns and the government. The railroad from Lobito Bay, extending inland for almost 400 miles, was begun in 1902 by a British company. This road, requiring great expenditures and much engineering skill, is gradually being extended towards the eastern boundary of the colony. The complete plan provides for its extension to the rich mineral section of the Katanga. This will connect it with the great transcontinental system which extends from the Katanga down through Rhodesia and Port East Africa to Beira on the Indian Ocean. The second railroad begins at Loanda and extends inland over 300 miles toward Belgian Congo. The third line begins at Mossamedes Port in the southern part of the colony and extends

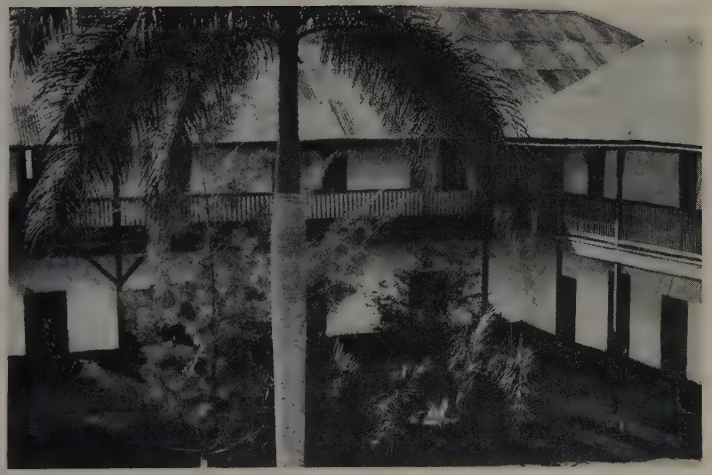
Making Meal at Tsolo, Transkeian Territory

Native Sawing in Angola

Basketry and Reed Work at Stanleyville Prison

Iron Smelters Starting Fire with Primitive Bellows and Friction

NATIVE AFRICAN INDUSTRIES



Training School of the Scottish Mission, Showing the Basel Mission Type of Compound

The Central Educational Institution of the Wesleyan Mission, Cape Coast Castle

The Government School at Accra

Fourah Bay College, Sierra Leone

TYPES OF CENTRAL SCHOOLS IN AFRICA

inland for about 150 miles. It is owned by the government. This system of roads and railroads, connected with the ocean steamship lines at the ports, provides a system of intercommunication for the economic development of the country that has unusual possibilities.

The European population is variously estimated at from 12,000 to 15,000. A very large proportion are Portuguese. Some of these have been sent to the penal colony in and about the city of Loanda, as offenders against the law of Portugal. There is also a small but very important group of Boers who have migrated from South Africa to the highlands of the interior. These Boers have had a notable influence on the agricultural development and Native life of the interior sections. They early developed an important wagon-transport system through the interior areas which continues as an important factor even to the present day. Many of the Portuguese offenders have settled in the colony and become laborers, traders, and to some extent farmers. It must be said, however, that the policy of using Angola as a penal colony has had unfortunate influences that cannot be justified on the basis of international standards of dealing with offenders, much less of developing colonial areas. There is a considerable mulatto population in the colony, especially in the coast areas. This group is growing in number and in importance.

Practically all the important activities of the colony are carried on by the Portuguese. In Loanda and other large centers of population, the Portuguese are not only the managers and supervisors of commercial activities, but they also do an unusually large proportion of the unskilled as well as the skilled labor. In other colonies all the unskilled work and some of the skilled activities are carried on by Natives. In the interior areas the Portuguese are traders, maintaining stores and collecting the Native products for shipment to the coast. Owing to the permanency of their residence in the areas, they are often more influential than the government officials. Among the larger operations introduced and maintained by the Portuguese are modern machine shops at Loanda, an establishment for maintaining pure-breed cattle, from which animals are sold throughout the colony, a roller mill at Huambo to produce a fine grade of flour, and large fish-canning factories at Mossamedes. An American company has taken the initiative in the development of the petroleum possibilities of the colony. This company has large works at Loanda in which Portuguese are employed as officers and a large number of Natives as laborers. The government policy of granting concessions to foreigners is attracting a number of people to the colony. The South African Year-Book for 1920 states the present regulations as follows:

> In 1914 a decree was issued giving a limited time during which foreigners might take up plots of 5,000 hectares at a preliminary cost of about £20, with an obligation to make improvements within five years to the value of about £200, failing which the concession becomes void. A later modification reduced the extent of land obtainable to 1,000 hectares. . . . Failing objection, the land is granted for five years free, during which time improvements to the value of twenty years quit rent must be effected. A concession for the land is then obtainable at an annual quit rent of 1d. per hectare or a single payment of twenty years quit rent. Survey is obligatory and complaints are made that this is unduly expensive. Government stands (in Lobito Bay) have been allotted as follows: To local Portuguese residents at a fixed price; to other Portuguese at thrice that price; to foreigners at four times the price.

While this policy is bringing to the colony a number of genuine settlers, it has also resulted in the granting of large concessions to individuals who have only a speculative interest in the property and who therefore manage it with but little, if any, regard for the interest of the Natives or the colony.

The chief officer of the government is the High Commissioner, under whom there are officers for districts. The military and policing force is composed of Natives under Portuguese officers. The estimated revenue in 1917 was 13½ million escudos, with expenditures of 16½ million escudos.* According to these figures it appears that the administration of the colony results in a large deficit over the revenue. It is reported that the Portuguese Government has always been compelled to meet such a deficit. It is estimated that the government expenditures are divided equally among the three departments of government, territorial administration, military affairs, and public works. The expenditures for education, hospitals, and agricultural development are comparatively small. There is an excellent hospital in Loanda and small ones at other coast towns. There is also the Government Agricultural Museum and Experiment Station at Loanda, which at the time of visit was almost entirely unused. In the interior there are a few agricultural stations doing a limited amount of work. In the past the government has made several good beginnings in agriculture, irrigation, stock-raising, and similar undertakings. Comparatively few of these have been placed on an effective basis.

The most serious problem in the colony is that of adequate labor to handle the great amount of work that needs to be done both by the government and commercial concerns. This is the result of various conditions—the sparse population, the fertility of the soil, which enables the Natives to obtain comfortable sustenance in their home area, and the unfortunate methods practiced by employers to obtain cheap labor. Despite these difficulties, a number of commercial and industrial concerns are able to obtain an adequate supply of labor for their purposes. The government has arranged two methods of obtaining labor. For building roads and other distinctly government tasks, Natives may be forced to work for definite periods of time, without rations or remuneration. To provide commercial concerns with labor, the government has arranged that concerns may make contracts whereby Natives are employed for definite periods of time for a specified wage. According to the contract, the money is to be paid to the government and rations to be supplied directly to the Natives. At the end of the period the natives are to receive the specified wage and to be returned to their homes. The actual practice in both of these forms of labor depends entirely upon the honesty of the government official in charge and the commercial concern. The practice has worked very great injury, not only to the Native, but to the best interests of the colony and to the Portuguese Government. Many clear instances of irregularities in the methods of obtaining labor were brought to the attention of the Commission, and some very striking irregularities were observed by members of the Commission. Experience of other colonies in all forms of forced labor has convinced European government authorities of the futility and harm of such methods. They are generally recognized to be not only morally but economically unsound, and they have been accordingly con-

*See page 225 for value of escudos.

demned in international practice. There is reason to hope that under the administration of the new High Commissioner, Senhor Norton de Matos, these unsound labor policies will be abandoned.

II. EDUCATION

Though Angola has had European contacts for over four centuries, the educational development of the colony has been very limited in geographical extent and elementary in grade. The economic and climatic conditions and the excellent Native population afford opportunity for educational development equal to that in any part of Africa. Mission societies have worked with devotion and wisdom in several districts. The educational activities of the Congregationalists in the Benguela District, the Baptists in the north, and the Methodists in Loanda District are notable. Under the Portuguese monarchy the Roman Catholic Missions represented the educational interests of the government and they maintained a very limited amount of school work. Unfortunately, the participation of the government in providing educational facilities has been almost negligible. No regular system of financial support to mission schools has been provided by the government. If the estimate of the total population is accepted as 4,000,000, the number of children of school age will be 800,000. By the most liberal count, there are only 25,000 under any kind of educational influence. The overwhelming proportion of even this number are in schools that are so primitive in character as to fail to meet the simplest test of education in America or Europe. The present policy of the government practically nullifies nine-tenths of even these educational provisions. It is to be hoped that the Portuguese Government will recognize the wisdom of the Belgian authorities in the encouragement of educational aid from European and American agencies who desire to cooperate loyally with them in their great responsibilities.

Government and Education

Since the monarchy has been abolished and the very limited facilities provided by the Roman Catholic Church have been denied government aid, the colonial authorities have made practically no provision for education in the colony. A few of the more progressive government officials have sought to provide for an effectual training of the Native population. The High Commissioner has contemplated the opening of primary schools in which the three R's are to be taught to all the boys and girls, together with instruction in the Native arts. A few schools have been organized and maintained in Loanda and small beginnings are reported in a few of the interior districts. These schools are chiefly used by whites and mulattoes. As yet, however, the plan can hardly be said to have been initiated. At the time of visit the government could not supply even the statistics of school activities or any kind of welfare work in behalf of the Natives. There was not even an evidence of definite attitude toward mission activities. The splendid men and women from many parts of the world who have been in the colony for many years are permitted to work on, sometimes with encouragement, but often with an appearance of antagonism.

In December, 1921, the colonial government issued a decree of great significance

to the colony. The decree contains a statement of the high purposes of the government in behalf of the Natives, and provides rules and privileges for educational missions that will be of decided help, with one notable exception. The exception is the government order prohibiting the schools to teach the Native languages or to print books of religion or instruction in the Native languages. This prohibition is clearly a denial of a fundamental human right and contrary to the best educational methods of practically all civilized nations. With one exception, the great colonial powers of the world are giving increasing recognition to Native languages. This is regarded as a part of the movement for human liberty, and is discussed more fully in other parts of this chapter as well as in other chapters of this Report. The regulations pertaining to identification cards and other details of mission work left to local administrators may be easily used for the persecution of Natives and missionaries. The other articles of the decree will undoubtedly improve the educational facilities for the Natives if they are applied by officials who have the sincere interest of the Natives and the larger development of the colony in mind. The decree is of such importance as to require presentation. A rather free translation of the document is presented herewith:

DECREE 77

High Commissariat of the Republic, in Loanda, December 9, 1921.
High Commissioner, Jose Mendes Ribeiro Norton de Matos.

PREAMBLE:

Considering that the Portuguese political constitution guarantees liberty to all forms of worship, it however behooves the Government of the Province, as a right of sovereignty, to regulate and oversee the action of missions of religious propaganda, so as to insure security and public order, and to guarantee the maintenance of the precepts of Portuguese Constitutional law;

Since it is incumbent on the Government to promote the betterment of the material conditions of the life of the Natives, the perfecting of their aptitudes and natural faculties, and in a general way their instruction and progress;

Having heard the Executive Council, and using the faculties which are granted to me by the laws Nos. 1005 and 1022, respectively, of the 7th and 20th of August, 1920;

I deem it well to decree the following:

ARTICLE 1. No mission for teaching and for religious propaganda may be established in the Province of Angola without previous permission of the Governor General, the request for such to be accompanied by an indication of the locality where it is proposed to found it, the mission being required:

1. To prove that the members are ministers of the religion they profess or auxiliaries of the mission.
2. To submit for the approval of the Governor General the civilizing program it proposes to execute.
3. To teach the Portuguese language.
4. Not to teach any foreign language.
5. To instruct the Natives in manual training or in agriculture in harmony with the legislation in force in the Province.
6. To cooperate in the relief of the Natives from the point of view of hygiene and treatment of diseases.
7. Not to take part in commerce either directly or indirectly, it being understood that this does not affect the sale or disposal of the products of the work of the mission.
8. To send annually to the governor of the district a report of the activities of the schools, workshops, and hospitals of the mission, where there are such, work accomplished and the results, and the benefits reaped from the activity of the mission.

ARTICLE 2. It is not permitted to teach Native languages in mission schools.

ARTICLE 3. The use of the Native language is only allowed orally in religious instruction and as a help during the elementary period of teaching the Portuguese language.

1. The use of Native languages in written form or of any other language besides the Portuguese, by means of pamphlets, papers, leaflets, or any kind of manuscripts, is forbidden in the religious teaching of the missions, in their schools or in any relations with the Natives.
2. Books for religious teaching are not permitted in any language other than Portuguese; the Portuguese text, however, may be accompanied by a parallel version in the Native language.
3. The oral employment of the language referred to in this article and also the use of the version in the native language in the terms of the preceding paragraph, are only allowed transitorily and while the knowledge of the Portuguese language is not general among the Natives; it being expected that the missionaries will substitute successively and as much as possible in all their relations with the Natives, as also in formal instruction, the Native languages with the Portuguese language.

ARTICLE 4. The terms of the two preceding articles do not prevent linguistic studies or any other work of scientific investigation, the Government, however, reserving the right to forbid their circulation when, by means of an administrative inquiry, it is recognized it may be prejudicial to public order and the liberty or the security of the citizens and of the Native populations.

ARTICLE 5. Missions are not allowed to establish branches or schools to be in the charge of Natives, or to instruct Natives with the work of religious propaganda without such Natives being in possession of a recognized identification card (bilhete de identidade) granted by the respective administrator or military officer when they shall have been presented by the principal of the mission.

1. Whenever an outstation with a school is under consideration the "Bilhete de identidade" cannot be given unless the Native teacher is able to speak the Portuguese language.
2. The "Bilhete de identidade" may be withdrawn whenever there is an infraction of the terms of Articles 2 and 3 or when the administrator or military officer recognizes that the action of the teacher, or of the person intrusted with the religious teaching, is inimical to public security and order, but in such a case the principal of the mission and the person involved must first be heard.
3. In case a "Bilhete de identidade" is refused or withdrawn, recourse may be had to the governor of the district who will give the final decision.

ARTICLE 6. To religious missions the following advantages will be granted:

a A free concession up to 500 hectares of land, the foreign missions being subject to the terms of the law of concessions of state lands in the Province of Angola held by foreigners.

b The free cutting of timber in the state forests for buildings and all kinds of construction, including furniture, for the exclusive use of the missions and their dependencies.

c An annual subsidy of $3,000 (three thousand escudos) to each mission which may have in its permanent employ a European teacher, whether missionary or not, who may possess the qualifications and ability to teach the Portuguese language.

d An annual subsidy of $360 (three hundred and sixty escudos) for each permanent rural school directed by a Native teacher who has the ability demanded for Native teachers referred to in decree No. 15 of the High Commissioner of the 19th of May, 1921.

ARTICLE 7. The terms of the Carta Organica of the Province relative to foreigners apply to foreign missionaries. *Exception*—Residential papers and their renewal are exempt from the stamp tax and of any kind of tax or charges.

ARTICLE 8. Any mission will be closed by the Governor General, in Executive Council, when—

1. In its constitution and services it fails to maintain the requirements of this decree.
2. It becomes incompatible with the Native populations of the region where it is established.
3. Its presence and activity are entirely destitute of civilizing influence.

4. Its permanent presence becomes injurious to the interests of the national sovereignty and to order and public security. *Exception*—The closing of a mission will always be preceded by an administrative inquiry in the presence of the missionaries and other workers of the mission.

ARTICLE 9. The religious missions which have been under or may come under the protection of decree No. 6322 of the 2nd of January, 1920, will have the obligations and advantages established by that decree and will remain subject not only to its terms but also to those of this decree.

ARTICLE 10. Religious missions will be granted until the 31st of December, 1922, to fulfill completely the present decree.

ARTICLE 11. The services in regard to religious missions are considered as provincial, it being the duty of the Secretary for Colonization and Native Affairs, of the Governors of Districts, and of the Administrators of Divisions and Military Officers to put into effect the terms of the present decree and the organization of the register of the religious missions.

ARTICLE 12. All previous legislation of a contrary character is revoked.

I declare, therefore, that all the authorities to whom the knowledge of an application of this decree belongs shall fulfill it and cause to be fulfilled in its entirety all contained therein.

THE HIGH COMMISSIONER,
JOSE MENDES RIBEIRO NORTON DE MATOS

Loanda, December 9, 1921

The schools maintained by the government are attended almost exclusively by white and mulatto pupils. The more important of them, located in Loanda, are seven primary and grammar schools, five for boys and two for girls. Three are taught by priests and four by civilians from Portugal. There are a few Portuguese women in the girls' schools. Each school includes eight grades taught by one teacher, all grades being in one large room. Sewing is required of the girls. There is also one secondary school, which was opened about a year ago. The staff consists of a Roman Catholic priest, assisted by a Portuguese civilian and one British subject who teaches English. The course covers three years of instruction and the five-room building is attractive and substantial.

The Riat Norton de Matos School was built eight or nine years ago and named in honor of Governor de Matos' daughter. The school is in a good building on one of the heights, with classrooms, sewing-room, a dining-room, and accommodations for teachers. The staff consists of two women. Instruction consists of reading and writing, sewing, laundering, cooking. The pupils are mulatto and Native girls between the ages of ten and sixteen, who come to the school in the morning and remain until the end of the afternoon session, the noonday meal being served at the school. The Asylo School is a boarding institution for orphan girls, supported by the government. There are about fifty mulattoes and some white pupils. The staff includes several teachers, and the course covers eight grades of instruction, with some practice in household activities. The seminary is a Catholic school, used for the training of religious workers. The agricultural school is attended by fifteen boys, who receive about two hours' instruction each day and spend the remainder of the time in a cotton factory. They are nearly all mulatto boys who have been taken in charge by the government authorities for various reasons.

The government maintains an agricultural museum, a substantial building in Loanda containing a well-equipped laboratory, a small collection of plants, animals, insects, Native weapons, and curios from various parts of the colony. Unfortunately, the government has not been able to supply a chemist or a physicist to make use of the laboratory or the museum. The second story was intended as a classroom for scientific pupils. At present it is used by a few boys who are taken from the streets of Loanda as delinquents or orphans. Outside the building there is a garden in which effort is made to carry on experiments with plants and pigs. It is evident that the possibilities of the museum, laboratory, and gardens are not being realized.

The government schools in Loanda are supplemented by three private institutions. Two are owned and maintained for profit by mulatto women. Both schools offer eight grades of instruction, and all the pupils are mulattoes, some of whom are boarders. The third school is owned by the American Methodists, and includes white, mulatto, and Native pupils.

Roman Catholic Missions

In the early days of the colony the Roman Catholic Church was recognized by the government as part of the State. Its work was established at San Salvador in 1491 and the institution was in charge of all educational activities until 1908. The Bishop at Loanda presided over a council composed of two teachers of the principal school and three other nominated members. When the church was at its height in the colony, it reported 85,000 adherents in 39 parishes, 250 churches, and 43 lay clergy. Sir Harry Johnston writes that early in the sixteenth century a Native, educated in Lisbon, was made bishop, and that from the end of the sixteenth century both Christian and Portuguese influence faded slowly and the country relapsed into heathenism. In 1852 a Portuguese historian reported that most of the missions of the Roman Catholics had fallen into decay, many in the interior were abandoned, and only thirteen priests were left in the country. Their centers were at Loanda, San Salvador de Congo, Landana, Malange, Santo Antonio de Celulo, Bailundo, Caconda, Huilla, Bihe', Jan, Cuanhama. Since 1852 the Society of the Holy Ghost has developed work in the Benguela District. The Society of the Sacred Heart has a station at Huilla in the Mossamedes District, where it has a large industrial institution. This station is doing botanical research work. There are 36 priests, two of whom are Africans. The church also maintains a seminary at Huilla and a few scattered mission schools.

Protestant Missions

Angola is fortunate in having a number of strong mission societies working for the religious and educational development of the Native people. The British Baptists are in the northern section, with San Salvador as their headquarters. The American Methodists, whose work started at Loanda in 1885, have extended inland from that point. The American Congregationalists penetrated the interior from Benguela on the coast in 1882. The Plymouth Brethren share the central areas of the colony with the Congregationalists. In the southern section there are the Swiss

Mission, with one station, and the South African General Mission, with one station. In spite of many obstacles, the representatives of all of these societies have rendered valuable services to the Native and the colony. Some of them have organized educational activities that rank with the best in Africa. With encouragement from the government and adequate support from the home boards, their work can become the most important factors in the development of the great possibilities of land, climate, and Native population of Angola.

Baptist Missionary Society

The British Baptist Mission Society, famous for its important work on the Congo River in Belgian territory, began its work at San Salvador in 1879. Education holds a fundamental position in all its activities. At present it maintains two stations, with many outschools in the northern district of the colony. It is significant that this strong society gives expression to the difficulty of maintaining its work in Angola owing to lack of food and depopulation of the districts through disease and pressure for labor. The large head tax, required even of the Native teachers, works great hardship on the Native people and educational work in their behalf.

San Salvador Station

The San Salvador station was founded on the site of an abandoned Roman Catholic mission which had been maintained by the Portuguese Government before the separation of church and state. The origin and position of the station are well described in the following quotation from the report of the society:

> The establishment and growth of our work at San Salvador soon brought the Portuguese Government authorities to the district, and also the Romanists, who occupied the next plot close alongside the B. M. S. The result today is the curious, almost unique, spectacle of two sets of mission buildings, one Protestant and the other Romanist, side by side on the same road. The town of San Salvador is practically divided into two halves at the boundary stone of the missions, one-half consisting of the adherents of the B. M. S. who have their residences on the north side of the town nearest B. M. S., and the other, including the Portuguese official and military quarters, occupying the other side.

The plant includes a fine stone church, a brick schoolhouse, five bungalows used as classrooms and residences, a dispensary, a good-sized hospital, workshops, and a few other buildings. The grounds are well kept and well laid out. The problem of water at this station is somewhat serious at present. The station has to depend on galvanized tanks and rain water. This, with the very dry seasons, handicaps all agricultural work. The staff numbers 14, including those on furlough. The station maintains a boys' and girls' boarding school. The classroom instruction is well handled. The manual training equipment is fairly adequate, but at present is not in use owing to a lack of teachers. The school plans to provide instruction in Portuguese and to relate its activities to the Portuguese colony. The station has 61 village schools and extensive health work. The hospital has 36 beds and in 1919 gave almost 11,000 dispensary treatments.

Kibokolo Station

The Kibokolo station, established in 1899, is about six days' road journey from San Salvador and five days from Kimpesi in Congo Belge. It is 3,200 feet above sea level and climatically has great possibilities. There has been some agricultural work done here, but more intensive work is needed. There are six European workers connected with this station. The plant consists of three missionary houses with gardens for flowers and vegetables of many kinds, a store, a chapel, a dispensary with sixteen beds, boys' and girls' dormitories. There are many trees on the station compound and a clear stream near by. Most of the buildings are of wattle and thatch. There are 60 boys and 24 girls in residence. Some of the school exercises are carried on together. The instruction is very simple and in the vernacular—reading, writing, arithmetic—with some geography and physiology. The girls are taught needlework. Some Portuguese is taught in the upper grades. The station had 50 outstations in 1919, but the work is not extensive in any of them and not well established as yet.

American Methodist Missionary Society

The American Methodist Episcopal Foreign Missionary Society has maintained some work in the Loanda section since 1885. Bishop Taylor, who began the work at that time, selected Loanda as the location on the basis of facts he obtained from a German expedition which went inland from Loanda to the Congo. Bishop Taylor's work was planned on the self-supporting basis, with what assistance could be secured from home. Under Bishop Hartzell and Bishop Johnson the work was given over to the care of the American Methodist Foreign Missionary Society, which now provides for its support. Funds for any large development of the work were not available until the recent Centenary Movement, and the chaotic condition of travel and other difficulties resulting from the Great War further delayed the realization of the excellent plans which the Board is now pushing vigorously. This plan includes well-equipped educational activities of industrial and agricultural type with emphasis on the training of Native teachers to care for the outstation schools. Even the exigencies of the war could not prevent the translation of the Bible into a language spoken by a large Native population. This work was done by one of the Methodist missionaries widely recognized for his knowledge of Native peoples. At present the Methodist stations are along the railway line from Loanda to Malange. It is hoped eventually to work toward the Katanga section of the Congo, where the Methodists are now established. This is an admirable plan which requires statesmanship, consecrated men and women, and the liberal support of the Home Board.

Loanda District

The Loanda Station is the coast base for the mission activities in Angola. The mission maintains educational work in Loanda, and outstations in the country immediately back of the city. The Loanda City School has an attendance of 150 boys and girls, the majority of whom are mulattoes, with a few white pupils and a few Natives.

The character of the work has been determined almost entirely by the desire to prepare the pupils to pass the Portuguese examinations. There is a strong emphasis on the Portuguese language, history, geography, metric system, and decimals, but little stress on general knowledge or the geography of Africa. The instruction covers eight grades. The Portuguese examinations are of two kinds. One requires about the equivalent of the American fourth or fifth grade, and the other the equivalent of the eighth grade. The girls receive limited instruction in sewing and laundry. The teaching force consists of three white workers and two Native women, with three Native workers in training. In addition to this school, the Methodists maintain two day schools in Loanda, taught by Native women, and a night school for adults which is held one or two nights a week. It would seem that the sound development of the Loanda School is in the direction of training for industrial and commercial activities. The proximity of this school to the Portuguese city and its commercial and industrial concerns suggests helpful cooperation in this type of education for Native youth.

Lubolo District

The central institution of the Lubolo District is at Quionqua, about 150 miles inland, 40 miles from the railroad. There are 12 small outstation day schools. The work was begun about twenty-five years ago and the building at Quionqua was erected by Native boys working under the apprentice system. There were but two boys at the beginning, but the number gradually increased. Later classes for girls were added. At present there are 140 pupils in all. By the original plan classes for formal instruction were arranged for a half day, to be continued through three grades. The teaching of Portuguese was added. Then an attempt was made to organize a training school for teachers. This was not successful. At present an annual institute of about two weeks is held for the training of teachers. The classroom work has been most irregular because of the lack of workers. The station is now more adequately staffed with six white workers, and there is evidence of growth. The plant consists of 1,000 acres of land, one main residence, two stories in height, with stone basement and adobe walls, three residence cottages, a church, a one-room school, a boys' dormitory for sixty boys and another dormitory for sixty girls, a small workshop with benches and tools for five persons, a saw-mill with gasoline power, a tractor for farm work, and a Ford automobile. The plant is being increased, the roads extended, and a small herd of 100 cattle has been recently acquired. Butter is being produced and vegetables necessary for the station are being raised on seventy-two acres which the boys cultivate. The report of the Methodist Foreign Missionary Society for 1920, in describing this station, quotes from a letter from the field, which says:

> We are passing through a strange period of unrest among the people. There is much migration from the country about us. . . . The severe draft by the government on the young and strong for plantation and road work that ought to be done by machinery has an evil appearance and an effect that is ruining the country.

Malange District

The central station of the Malange District is at Malange, the head of the Loanda Railroad and the government headquarters of the district. The station comprises a

few residences, a school, and a printing plant where the printing for the Angola Methodist Mission is done. Plans are under way for building a church and a day school and for increasing the printing facilities. The largest school of the district is at Quessua, about six miles from Malange. The station has a concession of 7,500 acres. The school includes boarding facilities for boys and girls. The instruction covers four grades. The station is now well staffed with six white workers and one American Negro. Plans for the future involve special provision for agricultural and industrial training. At present the plant consists of a church, three residences of adobe walls with stone basement and corrugated iron roofs, a small building for a shop, and sheds for cows. The station has a small herd of cattle. The district includes a number of small bush schools.

American Congregational Missions

The Canadian and American Congregational Churches unite to support mission work in Angola. The American Board began its work about 1882 in the highlands of the interior, immediately east of Lobito Bay. The highlands occupied by their missions are widely recognized for fertility of soil, suitability for stock-raising, water-power, favorable climate, and a large Native population of uniform language and marked susceptibility to the influences of civilization. The mission includes six stations with strong educational work at each and numerous branch schools. A notable feature of the general organization is the agreement on the part of all the stations to send advanced pupils to the one higher-grade institution at Dondi. The station boarding institutions are regarded as the middle schools to which the many outstations send their pupils. The three grades represented by these schools are approximately three years of training at the 190 outstation schools. From these selected pupils are advanced to the six station schools, where they receive an additional three years. From these again a further selection is made for advanced training at the two training institutions at Dondi, where the course provides five years of instruction for the boys and four for the girls. It is interesting to note that the mission has been able to maintain an attendance of girls practically equal to that of the boys in the outstation and the station day schools. In the boarding departments and training institutions the proportion of girls is about half that of the boys. The system is definitely planned to train teachers and leaders for the Native villages. The education for both boys and girls provides training in Native handicrafts, cultivation of the soil, household activities, and village recreation. These features are in the three grades of work from the training institutions to the outposts. It is the plan of the mission to supervise the outposts at regular intervals. Unfortunately this has not been carried out satisfactorily because of the inadequate staff. An important feature of the whole work is the policy of extending the mission field only after definite assurances have been obtained of the desire for the work and the possibility of effecting the extension according to recognized standards.

Currie Institute

The work provided at Currie Institute is unique in West Central Africa. Currie is probably the one school that provides instruction of upper elementary and lower

secondary grade to Native teachers and religious workers in all the colonies south of Nigeria and north of the Union of South Africa. Students are admitted after completing six years in the outpost and station schools. The course covers five years. The classroom subjects include: Arithmetic; physiology and hygiene; Native language; Portuguese; history of Portugal; pedagogy; drawing; singing; agriculture; religious training, including theology, Gospels, Life of Christ, and sermon-making. The pupils are required to engage in practice teaching for definite periods. Extensive volunteer service in religious and neighborhood work is provided. There is also ample provision for training in handwork and the cultivation of the soil. The mornings are spent in classroom instruction and the afternoons in trades or agriculture. The trades include brick and tile-making, masonry, carpentry, road-making, and tailoring. During the first three years every boy must go the rounds of the trades. For the last two years he is expected to specialize in some one trade. Farming is regarded as one of the industries, every student receiving some training on the land, with cattle, dairying, and the use of farm machinery. The school appreciates the fundamental importance of every form of agriculture, including the cultivation of the soil, care and use of animals, fruit-raising, and forestry.

The staff consists of nine American and European workers, of whom five are men and four women. They are assisted by seven Native workers. The training classes enroll 61 boys, all of whom are boarders. The Canadian churches have raised a fund of $75,000 for plant and equipment. The buildings already erected are three residences of burnt brick and tile for missionaries; one two-story dormitory and two smaller dormitories of sun-dried brick; one large schoolhouse with three rooms, two fitted with modern desks and wall blackboards and the third used for religious services and as an assembly hall; a carpentry shop with twelve benches; a blacksmith shop; storehouses; residences for Native workers. The large trades building is nearing completion. Provision has been made for an electrical plant for lighting and power, also for an agricultural building and equipment to cost $8,000. The school owns thirty oxen trained to work, two wagons, and a cart. There is a herd of twenty cows, some sheep, pigs, and chickens. There is considerable equipment for industrial, agricultural, and other activities. The farm, which includes twenty-five acres under cultivation, produces corn, beans, cassava, squash, pumpkins, white and sweet potatoes, and cabbage, all of which are used in the boarding department. The general work of the institution, including the erection of buildings, is done by the students. The inadequate and unsatisfactory dormitory facilities are now being replaced by well-planned rooms with sanitary bath and toilet provisions.

Means Training School for Girls

The Means School is a training institution similar to the Currie Institute, but with adaptations of education to the needs of African womanhood. It is located across the river from Currie Institute, but conveniently accessible by a bridge. The four years' course consists of simple lessons in reading and writing in both the Native language and Portuguese, arithmetic, Bible, and geography. Much stress is laid on

personal cleanliness, care of the home, and care of the children through the lessons in hygiene. All the girls have practical gardening, sewing, cooking, and laundry work, and provision is also made for practice teaching in a day school for neighborhood children each afternoon. At present the dormitories are very crowded and the officers are endeavoring to arrange for an enlargement of the facilities. The staff consists of three American women and a number of Native assistants. The enrollment comprises 45 girls, all boarders. Thirteen young women received diplomas in 1920. The plant consists of a missionary residence, a dormitory, quarters for Native workers, and a one-room schoolhouse. The institution has gardening facilities, fifty head of cattle, sheep, and chickens.

Bailundo Station

Bailundo is the oldest station of the mission, located forty miles from Dondi, and accessible by motor road. The school is doing thorough work in formal school subjects through the sixth grade and in agriculture and industries. There are 90 boarding pupils—66 boys, 24 girls in the grades. Kindergarten work is emphasized at this station and is taught in a separate building. At the time of the visit there were three regular missionaries at the station and ten Native helpers. All the construction work is done by the students, who have just completed a new boys' dormitory. The usual subjects are well taught, including the Portuguese language. The dormitories are crowded and there are no bathing or sanitary accommodations for the students.

This station has seventy outstations with seventy teachers and evangelists and about 7,000 pupils. In two outstations everyone in the village is in school. The children go to school in the morning and the adults in the afternoon. No one is received into the church who cannot read and write in Umbundu. The school work covers three grades. After that pupils go to Bailundo for more advanced work. Some of the women in the village were tested and found to read very creditably. Formerly the dispensary work at this station was quite extensive, but owing to lack of workers it is now more limited.

Chileso Station

Chileso Station is now in process of reorganization, made necessary by the temporary character of the buildings and by the undesirability of some of the sites. The location is interesting for its proximity to hot and cold mineral springs and great deposits of iron ore formerly used by Native blacksmiths in the making of weapons and simple implements for tilling the soil. There is also an extensive deposit of limestone, the only known supply in that part of Angola. The usual staff consists of four American workers and some Native helpers. The school population consists of 150 boarding pupils, a few day pupils, and some Native families who assist in the work of the schools. There are thirty outstations with about 2,000 pupils. The course of instruction here is similar to that in all the other schools of this mission.

Kamundongo Station

Kamundongo station is 72 miles from Dondi with an automobile road connecting. It has now been taken over by the Canadian Congregational Society. The station has

suffered from lack of workers and plant. The present plant consists of three residences, a carpenter shop, schoolhouse, a church, and a boarding department. With one exception, all the buildings are of adobe with thatched roof. Kamundongo was the first of these mission stations to develop a boarding school. In addition to the boarding school, farming has been carried on and good results have been obtained in spite of the exhaustion of the soil through long cultivation by Native methods. Twenty-five acres are under cultivation. In the bottom lands rice and wheat have been cultivated. Attention has been given to fruit-raising, which has been successful. The mission orange grove is one of the best in tropical Africa. Here also much use has been made of cattle for ploughing and hauling and for dairy purposes. The mission printing press is located at this station. Large numbers of pamphlets and books have been printed here. Eight to ten boys are used in this work. They acquire skill not simply in the printing processes but in allied processes, such as glue-making from local material.

The staff consists of four American workers, two men and two women. The total attendance is about 150 pupils, of whom about a hundred are boarders. The classroom instruction follows the course used in all the boarding schools of the mission. Agricultural work has the place of first importance. All of the boys and girls are required to give some hours each day to field and garden work and the handling of cattle. They are taught rotation of crops, fertilization, dry farming, brook gardening, and irrigation. Demonstration farm plats are used for community and experimental purposes. Tree growing is also taught and includes both fruit and shade trees.

Next to training in agriculture, the station emphasizes stock-raising. The school maintains a herd of sixty cattle and a number of hogs. Stock-breeding is taught. Sheep and goats are put in charge of Natives at different villages, as there are no feeding grounds at the station. There is also instruction in poultry raising.

In the industries, carpentry, basketry, wicker-work, and tailoring are taught. The medical work at this station has exerted much influence on the neighborhood. An extensive dispensary and limited hospital services are maintained under the direction of the resident physician. There are 25 outstations with about 1,500 pupils.

Chisamba Station

Chisamba Station, founded in 1887, is about ninety miles from Dondi by automobile road. The work has been liberally supported by the Canadian Board. There are eight Canadian missionaries and about thirty Native workers. There are two boarding schools, one for boys and one for girls, with a hundred pupils in each, and a day school of about 600 pupils. There is also a compound for older Christian Native girls who have come to the school to avoid various difficulties in their Native villages. These receive practical instruction in household work and gardening. The regular course follows the usual curriculum of the mission. The industrial work is highly developed, especially that in carpentry. The agricultural work is effective. The Native gardens at Chisamba are among the best in the country. The plant consists of three residences, one hospital, two boarding schools, two schoolhouses, one church seating 1,000 and built entirely at Native expense, a blacksmith shop, and a carpenter shop.

The buildings are of sun-dried brick with tile roofs. This station has over 45 outstations with over 4,000 pupils in attendance. The population of the district is very dense, making supervision relatively easy.

One of the Christian chiefs in this district is notable for his great influence on the life of the people. His own residence, constructed by pupils trained at Dondi, is an impressive structure of nine rooms. In the same community a former chief erected a large church.

Sachikela Station

Sachikela Station, organized about fifteen years ago, is about 120 miles from Dondi in the general direction of Lobito. The staff consists of five missionaries and fifteen Native workers. The physician of the station maintains an important medical service. There are about 250 boarding pupils, with a large proportion of girls. The course of study follows the usual curriculum of the mission. The school is very successful in its teaching of agriculture. Natives have been taught to farm so successfully that the station is said to produce the best maize and pineapples in the country. A great variety of fruits and vegetables are grown, including coffee, beans, potatoes, both white and sweet, as well as other vegetables. There are also a variety of animals, such as cows, sheep, pigs, rabbits, turkeys, and geese.

Plymouth Brethren Mission

The Plymouth Brethren Mission is a British organization which began operations in 1883. It maintains an important work in the region near that of the American Congregationalists. For a long time its only effort was that of evangelization, in which it has been remarkably successful. The missionaries in most cases have come from England and Canada, with a few from the United States. Many of the workers have been well equipped in agriculture and the influence of this has been felt through all of their station work. Crops of maize, rice, wheat, and tree culture have received much attention. The school work has been only recently developed and is very elementary. The instruction in all the schools consists of religion, reading, writing, and arithmetic through simple division. The instruction is in the vernacular, but recently, in accord with government regulations, lessons in Portuguese have been started. The textbooks are almost exclusively Scriptural. The stations are Chilonda, Haulonda, Kapango, with about fifty outstations linked up by roads of their own construction. Four other stations are in the interior among the Va Chibokwe. The missionaries own their own houses. The very simple general buildings of the mission are held in trust by a group of interested people in England.

Chilonda Station—Chilonda is the oldest station of the "English Mission." The school was closed during the visit of the Commission because the pupils had been ordered out by the government to work the road. This is not a boarding school, but there is a compound, a refuge into which girls are shut each night for protection. The girls board themselves. It has been the custom to assemble the outstation teachers at Chilonda. The school has three European and two Native workers, and ninety

pupils. Cleanliness is taught, but there are no specific lessons in hygiene. The school has an excellent orchard with sixteen varieties of fruit, and in addition there are nine varieties of ornamental trees on the premises. The station raises a profusion of flowers and a large variety of vegetables.

Kapango Station—Kapango Station is about thirty miles from the nearest station of the American Board Mission. It is in a populous district, on a selected site in the woods. The grounds have been carefully laid out in accordance with principles of sanitation and with a view to landscape effects. The arrangement of buildings, trees, and streets is unusually attractive and reflects credit upon the designer. There is provision not only for the residences of the missionaries and the school buildings, but also for a Native village located nearby. This village is provided with space for fruit trees, gardens, and recreation grounds. Homes for carefully selected married Natives have been provided. Each house is commodious in size, with a separate kitchen constructed of sun-dried brick, and allowing for ventilation. The homes are separated by brick walls.

Everywhere the streets and avenues are made beautiful with eucalyptus trees. The village has grown rapidly and the influence of the whole station has extended over large areas. The school work consists chiefly of instruction in reading, with some attention to writing and arithmetic. The school sessions are short, most of the day being spent by the Natives on their own work. The men have special instruction in the Bible and the more capable ones are selected and sent out as outstation teachers and preachers. The Natives receive some training in the gardens and carpenter shop maintained for mission purposes. The usual staff consists of four missionaries. There is need for more workers to meet the growing educational demands of the people.

Haulonda Station—Haulonda Station is located about eight miles from Chilonda and maintains a similar type of work. Its staff includes a very successful colored worker and his wife from British Guiana.

South African General Mission

The South African General Mission was started in 1918 in the Mossamedes section of Southern Angola. The financial support and the workers come from America, Canada, England, and South Africa. The missionaries are studying the language and producing textbooks in the vernacular. The American Congregational Mission is cooperating with the General Mission and rendering assistance in printing and in supplying Native assistants.

The Swiss Mission

The Swiss Mission is an independent mission founded by a native of Switzerland who attempted to maintain his work through agricultural activities on the mission field. This plan has proved impractical, but great emphasis is still given to agriculture as a basis of support. There are three European missionaries and a few Native teachers. The enrollment consists of 23 boys and 23 girls. The instruction includes elementary subjects, Portuguese, and handicrafts.

III. SUMMARY AND RECOMMENDATIONS

The Education Commission is convinced that provision for the industrial, hygienic, and character development of the Natives would result in greater economic and colonial gains to Angola than to any other colony visited in Africa. This conviction is based upon the facts presented in Part I of this chapter, which indicate the immense resources of soil, minerals, and water-power, the favorable climate, and a Native population capable of training. Nowhere else in Africa has the Commission observed this remarkable combination of the essential elements of progress. The fundamental error is the failure to make adequate provision for the full development of the Native so that he may participate intelligently and effectively in the life of the colony. The wealth of resources will ever depend upon an adequate supply of labor. With mechanical skill and ability to direct industrial operations the masses of the people will always depend upon an honest leadership of their own group. There must be Native teachers and leaders who can direct their people so that they may be healthy of body and of sound character. All this, of course, presupposes an attitude on the part of government and commercial concerns of full understanding and belief in the conservation of the masses of the people and their systematic development along the lines of health, industry, helpful recreation, and sound character. Without these fundamental attitudes on the part of those who control the extension of railroads and roads, the organization of industrial concerns and the educational services of missions will be of little avail.

The types of educational work observed in various parts of the colony compare very favorably with the best that have been observed in other parts of Africa. Part II of the chapter described briefly the many years of devoted, effective service that have been given by men and women of ability from Europe and America. The Portuguese Government is extremely fortunate in the type of missionary workers who have come to assist them in preparing the Native people to build up Angola. These missionaries have worked with all possible loyalty to the government in control. Many of the government officials have welcomed the missionaries and given them cordial support. There have been occasions, all too frequent, when some government officials have been actively hostile to mission efforts or have given support to labor policies that make it impossible to maintain effective educational work. Conditions have been permitted to exist which discourage educational efforts for the economic and hygienic development of the colony. Such attitudes are clearly contrary to the best interests of Portugal and its great African colony, for it is certain that without the loyal aid of missionaries from other parts of Europe and from America the hygienic and educational needs of the Natives cannot be adequately provided for. Fortunately the European colonial powers are recognizing this need and are welcoming educational missions from every part of the world.

The following recommendations are based upon the facts already given in this chapter, and upon the recognized international policies of colonization:

1. That the government appoint a commission to consider the needs of the

Native people of Angola, resembling in organization and purpose the well-known commission appointed by the King of Belgium. The members of the commission should represent not only the government, but commercial concerns and missionary organizations engaged in educational work for the Natives.

2. That government provisions in behalf of the Natives have regard for their health, their language, the best of their Native customs, their family and village life, and, so far as possible, their tribal authority. Such regard is preliminary to all efforts for the improvement of the Natives. It emphatically precludes forced labor and the unnecessary disruption of family and village life. Recent enactments of the League of Nations and the British Government in Kenya Colony are specific indications of international attitudes on these matters.

3. That the educational decree, recently issued by the High Commissioner, Senhor Norton de Matos (Decree 77 of December, 1921) be made effective with the exception of the provision which limits the use of the Native languages. While the missionary organizations must do everything in their power to teach the Portuguese language as the most important European tongue for Angola, international policy requires the recognition of the Native languages as an essential element of Native life. It is also to be noted that the minute regulation of missionary activities may easily be used by petty officials to persecute Natives and seriously discourage missionaries. It is to be hoped that the statesmanship of the High Commissioner will eliminate these unfortunate possibilities. They are mentioned because the African Education Commission has seen similar regulations used in other colonies to the serious disadvantage of educational work.

4. That the government and missions clearly distinguish the chief educational need, namely, the education of the masses of the people. The education of the masses and their teachers should be determined by the following elements: Health, ability to develop the resources of the country, household arts, sound recreation, rudiments of knowledge, character development, community responsibility. The Native teachers should also have access to the great truths of physical and social science, and the inspiration of history and literature. The need for the training of mechanical and clerical workers for the government and large commercial concerns should be met. It is clear, however, that this need is secondary to that of fitting the masses of the Natives to improve their village communities and make better use of the agricultural resources of the country.

5. That the government provide for the agricultural instruction of the masses of the people through agricultural stations and traveling demonstrators, and also that provision be made for the teaching of sanitation and hygiene through schools and government posts. To these ends the government should recognize the effective services of mission physicians and mission teachers of agriculture. Such recognition has been of the greatest value in other colonies with an inadequate personnel in these important governmental departments. Government schools and mission stations could render great service by preparing Native medical assistants through a course in elementary hygiene, first aid, and use of simple remedies.

6. That the missions provide a system requiring a central teacher-training school with boarding pupils, community center schools with some boarding facilities, local day schools with effective activities in the communities, and traveling supervisors to direct, advise, and inspire local teachers. The missions may arrange for such a system through cooperation with other missions if their own facilities are not adequate. Special emphasis should be given to the importance of adequate supervision of outstation schools. It is clearly wasteful to send out young Native teachers to deal with the difficulties of local areas without the frequent guidance and inspiration of missionaries from the home station.

7. That the missions have definite regard for the community influence of station and outstation schools, especially as regards health and sanitation, home and village improvement, effective cultivation of the soil, and raising of stock. This requires the recognition of these activities in the regular instruction given at the schools as well as in the general life of the boarding schools. A frequent oversight has been the failure to recognize the educational possibilities in connection with provisions for eating and sleeping at the station institutions.

8. That the missions increase their staff and equipment. They need particularly agricultural and industrial specialists, with equipment in their respective lines, and physicians, with adequate hospital and clinical facilities.

9. That mission boards provide for educational, social, and religious work in coast cities like Loanda, Lobito, and Mossamedes. The neighborhood work of the coast towns should provide for activities such as city missions, social settlements, Young Men's Christian Associations, and Young Women's Christian Associations. Special provision should be made for the improvement of health and recreation.

10. That adequate provision be made in all schools for the training of women and girls in home life and the care of infants.

Chapter XI

BELGIAN CONGO

Educational development in the Belgian Congo is probably a more difficult task than in any of the other areas visited. The primitive character of the people, the torrid heat, and the vast areas are hindrances to educational and religious endeavors that have tried the devotion of many Christian missionaries. The heroism of the men and women from Europe and America who have endured the heat, the diseases, and other difficulties for the sake of the Native peoples, commands the appreciation of all who are interested in Africa. Though the educational facilities are most meager in comparison with the great need, the success of the mission schools is a guarantee of the improvability of the Native people. The friendly interest of the Belgian Government in all agencies for the welfare of the Natives, the resources of soil and minerals, and the extensive plateaus with agreeable climates, form the basis of the hope for the future development of the colony and the people. Part I of this chapter presents the economic and sociological backgrounds of education in a brief outline of facts concerning the country, people, and the European organization in the colony. Part II describes the educational facilities. Part III contains the summary and recommendations.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

Belgian Congo is the vast inland colony of Central Africa. Its area of 910,000 square miles is eighty times that of Belgium, ten times that of Great Britain, and almost one-third that of the United States of America. The outstanding physical feature is the great Congo River and its numerous tributaries with ten thousand miles of navigable waters penetrating most of the important sections of the colony. The Native population is variously estimated at 9,000,000 to 11,000,000 people, practically the same as that of the Negroes in the United States. The European population in 1921 was 8,175, of whom about one-half are government officials, merchants, and mechanics from Belgium.

The government has divided the colony into four provinces, nearly equal in size, corresponding roughly to the differing physical characteristics of the country. These provinces are subdivided into districts for administrative purposes. The four provinces and their principal characteristics are indicated herewith:

1. The Congo-Kasai Province is the western section of the colony. It has a population of a million and a half and is somewhat less than a quarter of a million square miles in area. The territory is drained by the Kasai River, the south branch of the Congo, and by the lower part of the Congo River.

2. The Equatorial Province is the north central section of the colony, with a population of a million and a third Natives and fully a quarter million of square miles in area. It is drained by the Ubangi River, a northern branch of the Congo and the Lulonga River, a southern branch.

3. The Eastern Province occupies the northeastern section of the colony. It has a population of three million Natives and an area of more than a quarter of a million square miles.

4. **The Katanga Province is the southeastern section of the colony with a population variously estimated from a million and a half to three million people, and an area of 228,000 square miles.**

THE COUNTRY

The central area of the great Congo colony is comparatively low, with a general altitude of approximately 1,000 feet. This section, probably a third of the total area of the colony, is encompassed by the Congo River on the east, north, and west. According to geological reports the river basin was a great inland sea surrounded by the highlands now forming the northern banks of the Congo River. The region is drained by many rivers and streams. Much of the country is swampy and several lakes of considerable size still remain. The soil of the river valleys is fertile, producing tropical vegetation and fruit in great variety. In view of the origin of this inner basin there is a surprisingly large proportion of land fit for human occupation and cultivation.

Around this inner basin there is a system of plateaus ranging in height from 3,000 to 6,000 feet. The best known of these plateaus is that of the Katanga in the southeastern section of the colony. This plateau is well known for its wealth of minerals, its agreeable climate, and the fertility of much of its soil. Probably the most extensive plateau of the colony is in the northeastern section with climate and fertility of soil resembling those found in temperate zones. The remaining areas of plateau altitudes are in the region of the lower Congo and in the fairly wide fringe following the southwestern boundary of the colony. It is probable that the plateaus of the Congo constitute almost two-thirds of the total area of the colony.

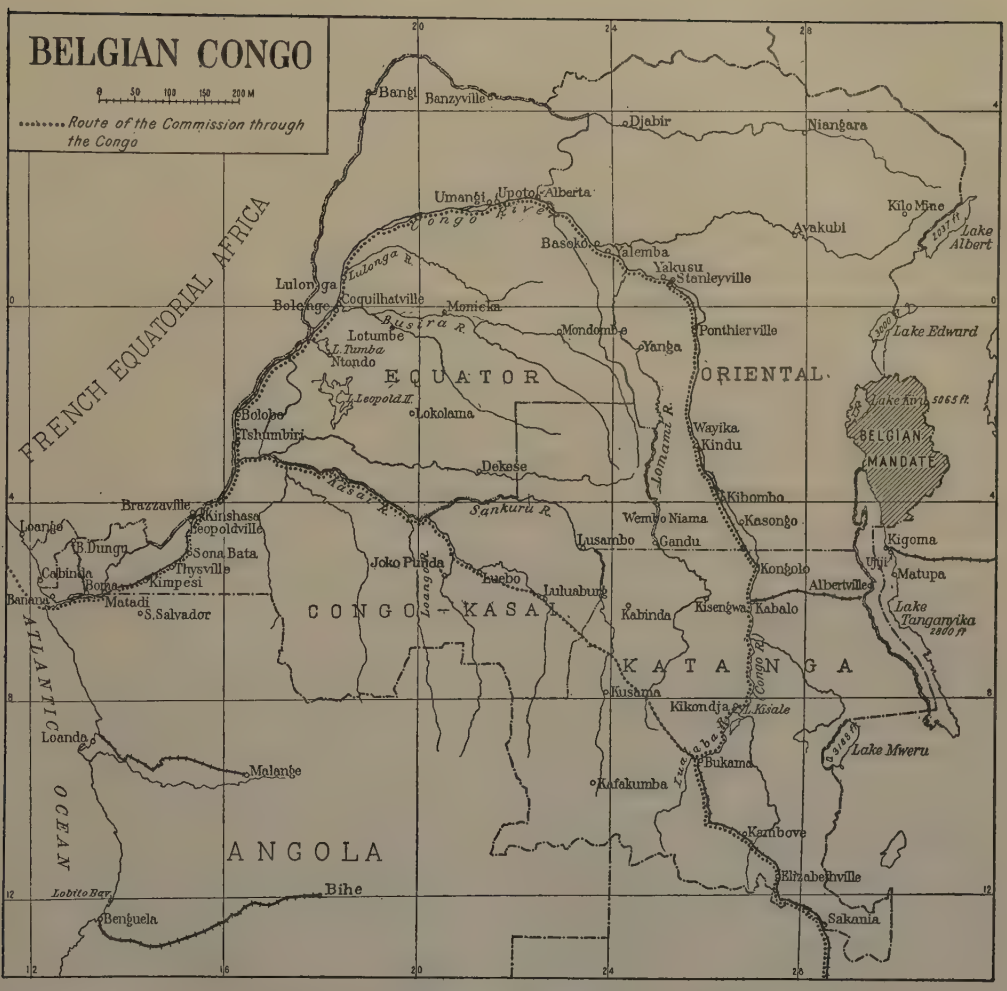
The river systems of the Belgian Congo are the most extensive in all Africa, rivaling those in any part of the world. The Congo River is the main artery of the system and extends from the southeastern section in a great curve a distance of 2,500 miles. The Congo is navigable for ocean liners for 93 miles. This entrance is the only connection of the colony with the ocean, and the government has developed Boma as the political capital of the colony on this stretch of the river and Matadi as the chief port for ocean liners at the head of navigation. From Matadi to Kinshasa, a point inland about 250 miles, the river is broken by frequent falls. From Kinshasa, located on Stanley Pool, to Stanleyville, at Stanley Falls, it is navigable for a distance of 1,000 miles. From this point to the head of navigation at Bukama in the southeastern part of the colony navigation is broken at two points which are connected by railways. As Bukama is the rail head of the great railway system extending 2,500 miles south to Cape Colony, it is possible to travel by water and rail a distance of 5,000 miles from Cape Town to Matadi, the point of ocean embarkation of the lower Congo. This remarkable inland artery of commerce is extended for thousands of miles in various directions by numerous large river branches, chief among them being the Kasai River, which reaches into the heart of the Congo for a distance of approximately 1,000 miles of navigable waters, the Ubangi, which follows the northern boundary for many hundreds of miles, and the Lulonga, while still other branches are navigable for considerable distances in the equatorial section. With the progress of civilization this great river system is destined to contribute a wealth of water-power and transportation facilities, not only to the colony, but to the whole of Central Africa.

The equatorial location of the colony has a vital relationship to the health conditions. The colony extends from 5 North to 13 South latitude, thus lying entirely in the torrid zone. The heat is considerably modified by the high altitudes and by the numerous waterways and extensive forests, but problems of health are seriously retarding the development of the country and of the people. The great areas of tropical wilderness penetrated by numerous streams form almost perfect breeding places for the tsetse fly, the carrier of the dreaded germ of sleeping sickness. This disease is the greatest of all obstacles confronting the government and all who are interested in the country. In some sections the devastation from this disease seems to be almost insurmountable. There are also the usual diseases of tropical regions, many of which give rise to problems of sanitation and hygiene almost beyond the medical skill and financial resources of a small country like Belgium. Fortunately, the extensive plateau areas are largely free from these diseases. Even in the low and swampy areas of the Congo basin there are considerable sections entirely free from the sleeping sickness. It seems probable that the wise and effective exclusion of Native population from infected areas, and the application of medical skill may, in the course of time, overcome the ravages of even this dreaded disease.

The development of the immense resources of the colony has only been begun. While the statement of exports is a very unsatisfactory indication of the resources, it gives some idea of the variety of products now available for commerce. In 1919 the principal exports were palm nuts, 35,000,000 kilograms; copper, ore and crude, 23,000,000; palm oil, 6,500,000; rubber 4,000,000; ivory, 500,000; gold, 4,500; and diamonds 216,000 karats. The agricultural products include coffee, cocoa, rice, cotton, tobacco, and fruits of great variety. Cattle thrive in all districts where there is no tsetse fly, especially on the highlands. In the northeast section the grains and vegetables of the temperate zone may be cultivated. The wealth of resources, both mineral and agricultural, cannot even be estimated on the basis of the exports or the present cultivation according to primitive methods.

THE PEOPLE

The Native people of Belgian Congo, estimated at about 11,000,000, are distributed in groups throughout the colony according to conditions of health, climate, and resources. They represent a great variety of tribes and languages and practically all stages of development, from cannibalism to that of the higher forms of primitive life, together with a small number who have the attainments of civilization. Through the influence of missionaries and government control cannibalism has been greatly diminished. The wide distribution of the people through the vast areas of the colony has made it impossible for the agencies of civilization to penetrate deeply into the life of a great proportion of the native population. It is a surprise that there is even the appearance of the control and influence of civilization now to be observed by the traveler through the colony. The responses of these barbarous and primitive peoples to the influences of civilization are significant as promises for the future rather than as measures of what has already been attained. The desire for education, the willingness to submit to training, and the generally high character



BELGIAN CONGO

Most of the significant mission efforts are located in the interior. The chief geographical feature of the colony is the Great Congo Basin, comparatively low, drained by immense rivers and surrounded by extensive plateaus of such height as to modify the tropical climate of the plateau regions almost to the quality of the temperate zone.

of many of the Natives in schools, government, and commercial employment, prove emphatically that the Natives of the colony may take their place among the civilized groups of Africa. It is not possible to give a description of the variety of abilities in physical and mental attainments to be found throughout this great country. The limited results already attained are, however, sufficiently typical of the various peoples and sections of the colony to show that every part and every group are worthy of any help that may be given to them through missionaries, merchants, or governments.

The tribal languages of the colony are perplexingly numerous. As yet they have been only tentatively classified and many of them are spoken by such small groups as not to merit study or classification. Present tendencies by the government, missions, and commercial agencies point to the concentration of language interest on about four great language groups, as *linguae francae* of the colony. The most important of these languages is the *Swahili*, in which there is a group of writings that may be dignified by the term literature. This language is spoken by millions of Native peoples in the eastern part of the colony, as well as for a distance of almost 1,500 miles from the Katanga, northward along the Lualaba and the Congo beyond Stanley Falls. *Lingala* is probably the second possibility as a common language, since it is spoken by many thousands of Native peoples along the Congo from Stanley Falls down to Kinshasa, a distance of 1,000 miles. This dialect is said not to be well developed, nor to have any printed matter that may in any sense be described as literature. In the lower Congo region, from Kinshasa to the mouth of the Congo, there is a uniform language called *Kikongo* into which the Bible and several books and pamphlets have been translated. In the great Kasai region *Baluba* is spoken by a population estimated at about 3,000,000. There are probably three or four other dialects that are spoken by groups of considerable size, but opinion among linguists of mission societies and the government seems to be more and more inclined to eliminate all but the four languages mentioned from serious consideration as languages for general use. There is at present a rather strong tendency towards still further language concentration, the idea being to make the Swahili language the one African tongue for all peoples of the colony. The advantages and disadvantages of these various language concentrations cannot be adequately stated at the present time. They are problems to be worked out by linguists who are thoroughly acquainted with the languages of the colony and the tides of economic and social exchange between the various population groups of Central Africa. Two or three convictions regarding language seem to be increasingly recognized by the representatives of civilization in Africa. The first of these is that the Native people have a fundamental right to be educated as far as possible in the vernacular of their tribes. The second is that there must be a language or languages of exchange with neighboring tribal groups. The third is that the Native teachers and Native leaders of the people must have an opportunity to learn one of the great European languages so that they may have access to the wisdom and inspiration of civilization.

An interesting situation is presented in the distribution of Native population

in the various districts classified according to climate and the physical characteristics of the country. The lower Congo region, with its rugged contour and limited areas of fertile valleys, is occupied by approximately 350,000 people. The Kasai region, including the Kwango, Kasai, and Sankuru districts, an area containing both fairly high plateaus and extensive river valleys, has a population of almost a million and a half. The high plateaus of the Katanga have at least a million Native people and the lower river valleys have upwards of three-quarters of a million. The great highlands of the northeast section have approximately a population of two and a half million people. The river valleys and lower plateaus of the districts north of the Congo River have a population of nearly a million. The great central basin immediately south of the Congo River with its lowlands and swamps has a population of approximately a million and a quarter. These estimates would seem to indicate that the highlands, which form two-thirds of the total area, contain about two-thirds of the population, Both the highlands and the lowlands have substantial proportions of the population. thus requiring educational opportunities so that they may participate intelligently and effectively in the development of the resources of their respective sections.

EUROPEAN ORGANIZATIONS

European influence is of comparatively recent date in Belgian Congo. The Congo Independent State was founded in 1885 by Leopold II, King of the Belgians, and the state was placed under his sovereignty. The colony was formally annexed to Belgium in 1908, when the Belgian Government rather than the King assumed responsibility for it. The early administration of the colony was severely criticised for many unsatisfactory conditions. Since the formal annexation about 1908, it is generally agreed that the Belgian Government has administered the colony with commendable regard for the best interests of the Natives and the country. The government reported the European population in 1921 to be 8,175, of whom 4,647 were Belgians, 939 English and South Africans, 320 Americans, 660 Portuguese, 360 Italians, 49 Russians, 76 Swedish, 206 French, 230 Dutch, 93 Swiss, 318 Greeks, 35 Luxumburgese, 34 Danish, 14 Norwegians, and 11 Spaniards. The Europeans engaged in government activities number 2,038; those in various forms of commerce and industry 3,783; and the missionaries about 1,150, of whom 650 are Roman Catholics and 500 are Protestants. In view of the brief time since the Europeans have entered the colony the economic, social, and educational results are remarkable, even though the total results may be said to be only a beginning of the great work that needs to be done. The constitution and government of the Belgian Congo are described in the following quotations from the Statesman's Year-Book:

> The territory is divided into twenty-two administrative districts which are grouped into four provinces, each under a vice-governor. Each of the twenty-two districts is under a commissioner and each is divided into territories of which there are 179 in the whole colony. The districts of Ruanda and Urundi together with the territory around Lake Kivu. all of which were formerly a part of German East Africa, have been ceded to Belgium as Mandatory of the League of Nations.
>
> There are seven courts of the first instance, fifteen county courts, two courts of appeals with seventy-five magistrates. Furthermore every administration of a territory is invested with judicial powers compar-

able to those of a justice of peace. The Department of Justice has also control of the educational activities of the colony.

The work of the government includes a wide range of activities. According to the reports of 1920 the total expenditures aggregated sixty and a half million francs as against receipts of fifty-five million and a half. On the basis of normal exchange, these expenditures are equivalent to £2,422,000 or about $12,000,000. It has not been possible to obtain all the items of expenditure. Some of the more important are: Administration, 8,750,000 francs; the army, 8,750,000 francs, religion and education, 1,300,000 francs. It is greatly to the credit of the Belgian Government that its expenditures, now greater than its receipts, have been so largely devoted to the colony and its people. Among the more important phases of government administration and the results achieved the following may be briefly indicated:

1. *Colonial Officers*—Reports of mission workers and the observation of the African Education Commission give the impression that the colonial officers are as a rule faithful and industrious in the performance of their duty. Some of them are men of scholarly attainments and scientific grasp of colonial policies; some have shown intimate knowledge of practical measures in dealing with Natives; most of them have shown considerable sympathy for the primitive peoples committed to their charge. The relations between the administration and missions has usually been free from national and religious bias, and many officials give encouragement to the efforts of mission workers who show genuine interest in the welfare of the people and the colony. It is interesting to note the number of these officers who have worked in the colony for long periods of time.

2. *Security of Life and Property*—The success of the government in establishing peace and order throughout the vast area and among the diverse peoples surpasses the expectation of the observer who enters the colony with any understanding of the difficulties confronting the Belgian officials. Within the few years of occupation, tribal wars have been eliminated; cannibalism has been almost ended; witch doctors are very greatly limited in their dangerous practices; monogamy is encouraged by taxation of more than one wife. So completely have peace and order been established that now government officials are frequently charged with too great leniency towards the Natives. Usually this is the complaint of those who have been punished by the government for resorting to physical force in directing the Natives.

3. *Health and Hygiene*—In view of the very serious health problems of the colony the government plans for cooperation with private agencies for improved sanitation and hygiene are highly commendable. Already a number of hospitals have been constructed, and schools for the training of Native medical assistants are being organized. The Belgian Government not only recognizes physicians trained in other countries, but also furnishes special training in tropical medicine to those who are able to spend some time in Brussels. The Brussels School of Tropical Medicine also offers a simple course in hygiene and sanitation adapted to missionaries who have not had medical training. In the colony the government provides medicines and other

forms of help to missions that are willing to assist in the improvement of health conditions in their areas. Under the patronage of Her Majesty, the Queen of the Belgians, organizations have been formed to advance child hygiene and to develop healthful home conditions both for Europeans and for Natives. An effort is now being made to enlist the aid of the International Red Cross and the great health foundations of the world for the control and elimination of sleeping sickness and other diseases that are retarding the development of the colony.

4. *Transportation and Communication*—The government has been active in all forms of transportation and communication. The colony is fortunate in its great river system. Increasing attention is being given to the development of adequate steamer service. Through the constant vigilance of the marine department of the colonial government the lower stretch of the Congo River is kept open for ocean liners for 93 miles up to Matadi, where the falls make further navigation impossible. On this stretch the government has as yet been able to maintain but few steamers. On the upper Congo and its tributaries the government and private companies maintain upwards of a hundred steamers for commercial purposes. Some of the steamers for the trip of 1,000 miles from Stanley Pool to Stanley Falls are decidedly comfortable for passenger service. There is also a regular though not frequent service for the navigable stretches of the Lualaba River, which is a continuation of the Congo toward the Katanga and South Africa. While the boat service is as yet inadequate, improvement is being made with reasonable rapidity.

In the development of railways comparison with other colonies is not to the discredit of the Belgian Congo. Already the government has constructed 1,267 miles of railway. The more important lines are those which continue transportation where the Congo River is broken by falls and rapids. The Matadi-Leopoldville line, 248 miles in length, is the one outlet of the great river system to the port of ocean embarkation at Matadi. The present facilities of this railway are entirely unequal to the great demands made upon it for transportation of passengers and freight from the vast interior regions to the one port connecting the colony with the rest of the world. Hitherto the strain upon this stretch of line has been greatly increased by the demands of the French Congo, which has no other outlet to the sea. Fortunately both the French and Belgian Governments are aware of this serious handicap to their development and they are now actively engaged in providing increased and improved facilities. The second important stretch of railway is that of the Katanga region, extending from the headwaters of the Congo River at Bukama on the Lualaba a distance of 451 miles to the Rhodesian frontier, where it connects with the South African Railway, extending over 2,000 miles to Cape Town. This railroad, with the navigable portions of the upper Lualaba River, and the two stretches of railway where the falls break navigation on the Lualaba, are sections of the Cape to Cairo Railway. Considerable attention has been given to the development of highways. It is reported that there are about 5,000 miles of road, partly suitable for automobiles. The results would indicate that there has probably been less effort in this direction than in river and railway development. Recently a hydroplane service has been instituted for rapid travel of the 1,000 miles be-

tween Stanley Pool and Stanley Falls. The system of telephone, telegraph, and wireless communication has been steadily improved and extended so that it is now possible to communicate with almost all the important government centers of the colony. High-power wireless stations will soon be introduced, making possible direct communication from one end of the colony to the other. In view of the comparatively brief time of colonial control by Belgium and the primitive character of the country, the systems of transportation and communication are a real achievement.

5. *Agriculture*—A significant beginning has been made in agricultural experimentation and educational propaganda. These beginnings are to be seen in the botanical gardens, in the employment of experts in tropical plants and plant diseases, in the active interest shown by some of the government officials, and in the work of the government plantations. At present, however, the activities of religious missions in agriculture are probably more significant than those of the government. Most of the missions, Protestant and Roman Catholic, are giving the Native boys and girls valuable instruction in the cultivation of the soil. The encouragement of these mission efforts by the government is probably the most effective way to obtain immediate results in agriculture. It must not be forgotten, however, that the government must very soon institute large and effective measures for the agricultural development of the country.

6. *Commission for the Protection of Natives*—The appointment of this commission is in some respects the most significant act of the government in behalf of the Natives. It is evident that the perplexing character of colonial conditions and the vast extent of the responsibilities involved require the combined wisdom of government, altruistic organizations, and commercial concerns as they are represented in the membership of this commission. The success of the commission, as indicated by the character of the reports issued and by the appreciation expressed by mission societies for its work, is mentioned in connection with the education activities of the government described in the next section of this chapter.

The presence of large industrial and commercial concerns in the colony is an indication of the success of the government in establishing peace and order. The multiplication and enlargement of these organizations point to the great resources of the colony and also to the wisdom of the government in the development of these resources. The most significant of the industrial concerns are those of the Katanga and the Kasai in mining. The minerals of these regions have been mentioned. The Union Minière Company of the Katanga, representing Belgian and English capital, has organized three large mining centers in that region. The Lubumbashi Smelting Works at Elisabethville employ 5,000 Natives and a number of Europeans and Americans. At Panda, about eighty miles away, a concentrating plant has been constructed at great cost. Here 6,000 Natives and about 250 Europeans are employed. The Kambove center, fifteen miles from Panda, employs 2,000 Natives under the direction of a number of technical experts. Some idea of the extent of industrial development was observed in the electrical machinery of the concentrating plant at Panda, which consists of several huge turbine engines, each with a production capacity of 5,000 kilowatts.

The boilers of this plant require 150 tons of coal or 500 tons of wood daily. The company has transformed the wilderness into a modern industrial town with comfortable residences for the technical experts, housing facilities for the Natives, attractive office buildings for the administrative force, and an impressive assembly of derricks, steam shovels, railways, and other forms of modern machinery. Similar developments have been begun in the Kasai regions where diamonds have been discovered in profitable quantities.

In other sections of the colony, especially along the Congo River and some of its branches, the Lever Company has erected large plants for the production of palm oil and other palm products. The Lever plants have exerted wide influence on the economic development of the Congo River basin. It is not possible to give a complete account of the various industrial developments. They are really only the beginning of the industrial and agricultural possibilities of the colony. Numerous trading concerns representing the commercial interests of Belgium, Portugal, Great Britain, Holland and other countries, have entered the colony and are maintaining mercantile establishments of varying size and importance. The imports for 1918 include cotton goods valued at ten and a quarter million francs; provisions, one and a half million francs; wines and spirits, two and a half million francs; river steamers and equipment, over a million francs; machinery, about a million francs. With the resumption of normal trade conditions since the war both imports and exports are increasing with great rapidity. The influence of the industrial and commercial concerns on the economic development of the colony is apparent to even the casual observer. The government has made some efforts to extend this influence for the development of Native people. In some instances government concessions of land have been given on condition that a school shall be maintained. Some of the companies show signs of interest not only in the economic results of their activities but also in the welfare of the Natives. There is, however, great room for improvement in this respect. Commercial and industrial concerns have yet to learn that even their economic success depends finally on the sound development of the Native peoples. The Native population requires the best. Even on a basis of labor supply, the scant Native population must be cared for from the point of view of health and developed in efficiency. Under the tropical conditions there is little hope for sound economic development of the colony without a Native population that is healthy in body, capable in mind, and reliable in character. However much the industrial and commercial possibilities of the country may be developed, the final success will depend upon the effective use of the soil and the building up of the Native citizenship of the colony.

II. EDUCATION

The task of supplying any kind of education to eleven million primitive and, in some instances, barbarous people, distributed in groups of varying numbers over a territory almost a million square miles in extent, cannot be fully appreciated even by a student of education. A corresponding distribution of population is that of the American Negroes scattered throughout the sixteen southern states in America, but with

the vital difference that twice the number of white people swell the population, and also that the white people of the neighboring states are ten times the number of the Negroes in the South. What an amazing responsibility for Belgium, only one-eightieth of the Congo area, with a Belgian population of only seven and a half million living six thousand miles away from the Congo and less than four thousand Belgian citizens actually in the colony! Though the late King Leopold began his Congo influence in 1885, the real work of the Belgian Government was not undertaken until 1908, when the colony was formally annexed to Belgium. All these are significant facts in the evaluation of the educational influence of the Belgian Government.

In comparison with the great needs and the real responsibilities of the people and the country, the present educational facilities are almost negligible. Of the 2,200,000 children of school age, there are less than 200,000 in all types of schools. The primitive and crude character of a very large proportion of these schools is beneath any school test ever conceived by an American or European student of education. With full appreciation of both the immensity and the difficulty of providing adequate educational facilities for this great colony and its millions of very primitive peoples, the Education Commission has been deeply impressed by significant elements of hope for the future. The first of these is the devoted service of the Protestant and Catholic missionaries who for many years have been working in considerable numbers in various parts of the colony. The second element of hope is the attitude of the Belgian Government, especially of the King and Queen, who have given numerous proofs of real concern for the welfare of the Native people.

Government and Education

The most substantial contribution of the government to the education of the Natives has been the attitude of genuine interest in all educational movements and agencies. This attitude has been evidenced in the encouragement offered to mission societies. These societies report the government to be impartial in policies relating to various religious organizations in the colony. Through this friendly and impartial attitude the government wins for Congo the help of many splendid teachers, physicians, social and religious workers, and considerable financial aid from non-Belgian sources in Europe and America. This is evidently sound policy, for however much the government may be able to increase educational appropriations and multiply schools, Belgium is not likely to be able to develop and maintain an effective educational system in the Congo without the devotion and service of the missionary societies from other countries.

The Catholic missionaries, many of whom are of Belgian origin, are naturally in close touch with their government and have received many subsidies. The following resolutions of Protestant boards from the United States and Europe indicate the wise statesmanship of the Belgian Government and the loyal service of the mission boards to the Belgian Colony:

> We gratefully recognize the progress that has been made under the Belgian Colonial Administration in the conditions of the Native population, and the friendly attitude of the government towards all the

efforts which the missions are making for the education, medical relief, and social and economic advance of the Native subjects of King Albert.

We desire respectfully to express our sympathy with the government in the great difficulties with which it has to contend under the circumstances of the present time in providing adequately for all the public services of the colony, and in carrying out all the benevolent proposals which have been approved.

We are gratified to know that the Commission for the Protection of the Natives, two members of which are Protestant missionaries from this group of societies, has been able to present a report to the King which deals with matters of far-reaching importance, and that already the government has been able to take action corresponding to the recommendation of the Commission, as, for example, in the matter of drug supplies to mission dispensaries for the treatment of sleeping sickness and other epidemic diseases among the Natives.

We do not overlook the fact that the missionaries of our societies are carrying on their benevolent work on behalf of the Congo people as foreign residents under the protection of the Belgian Government and that this involves special obligation upon those missionaries always to maintain and inculcate the utmost loyalty to the government. We would emphasize the great importance of this obligation being recognized in all personal relationships and correspondence of our missionaries. In particular we recommend that as a rule all important representations to the government should be made through the duly appointed "representante legal" of the mission in the field.

The Commission for the Protection of Natives, mentioned with appreciation in the above resolution, is one of the most definite forms of cooperation between government and private organizations observed in Africa. The members of the Commission are appointed for life by the King. They represent the government, commercial concerns, Roman Catholic and Protestant missions. The Commission reports present the cause of the Natives with sympathy and thoroughness. The recommendations are wise and practical and doubtless have much influence on government policies for the colony. It is to be hoped that other governments will follow this excellent example.

The administration of colonial education centers in the Department at Brussels. The management in the colony is entrusted to a section of the Department of Justice at Boma, the political capital of the colony. The local administration is under the direction of the Provincial Administration of Justice. The Department of Justice and its Provincial Divisions assign the educational responsibilities to subordinate officers. It is evident that the assignment of education as a subordinate function of the Department of Justice does not recognize the vital importance of Native training to the colony.

The total government appropriation in 1920 for education was less than a million and a quarter francs, equivalent in normal exchange to $250,000, or £50,000. This is recognized by the Belgian Government as utterly inadequate and it is explained partly as one of the results of the Great War in which Belgium suffered so tragically. The sum is partly supplemented by expenditures in agriculture, health, and other departments with activities related to Native welfare. With all possible allowances, however, the financial expenditure for education is almost negligible as compared with the need.

The educational activities maintained by the government comprise eight official schools with 1,600 pupils, located in various parts of the colony. In addition the government does educational work in connection with the Department of Agriculture and the Department of Health. The officers and teachers of the official schools are Roman Catholic Brothers from teaching orders in Belgium. They are men of educa-

tion and experience, well fitted for their work. The school plants are usually substantial. The activities are varied and in the main suited to the needs of the pupils, as a rule including training in gardening and industry and provision for recreation. The boarding facilities could well be improved and more educational use should be made of these important activities. The chief schools visited are as follows:

Elisabethville Government School

The Elisabethville School is a trade school training Native boys in woodwork, iron and machinery, shoe making, printing, and tailoring. The boys work from six to seven hours a day in the shops. When they have completed their training, they are admitted to the railroad shops and other industrial concerns. The teaching Brothers are skilled mechanics and the equipment is much better than in most mission schools. There is also a primary school for teaching the rudiments of knowledge, attended by about 150 boys.

Stanleyville Government School

Stanleyville School combines instruction of elementary grade with trade instruction in iron, wood, leather, and printing, the former work being taken by 170 pupils and the latter by 30. Each industry is in charge of a Brother of a Catholic teaching order. The lower classes of the elementary school are taught by Natives and the upper classes by the Brothers. The trade pupils remain in the school for three or four years or until they are needed for government work. Comparatively little attention is given to the teaching of gardening. Pupils are brought from different parts of the province. As there are no boarding or rooming facilities in the school, the boys board with Natives in the village.

Boma Government School

Boma School includes an elementary day school of six years, and one year of special work, with a total attendance of 144 pupils at the time of visit; an elementary boarding school for orphans, enrolling 140 pupils, many of whom are mulattoes; a section for the training of government clerks, a two-year course enrolling fifteen pupils; a section for training teachers, also a two-year course; and a carpentry section with a three-year course, enrolling twenty-three pupils. The boys do all the work of the school, including some gardening. The teachers are Brothers of a Roman Catholic order. Buildings and grounds are substantial and well arranged.

Alberta Industrial School

The Alberta Industrial School is maintained by the Lever Brothers Oil Company, through a government arrangement requiring the company to maintain a school in connection with each of the land concessions made to it. While it is not one of the official schools described, it is similar in general plan and owes its existence to government influence. The instruction includes an elementary school of four years' study

Mission Home at Kimpesi, Belgian Congo

At the Mission Hospital, Bolobo on the Congo

Central Building of the Oyo Training School, Nigeria

Mission Station at Old Calabar

MISSION STATIONS AND SCHOOLS

English Chief Justice with Native Barristers Representing English Legal Training

Government Officials, Mission Workers, and Native Leaders at Cape Coast Castle

and industrial training in woodwork, pottery, and some printing. The pottery work was good and seems worthy of imitation by other institutions. At the end of the third or fourth year the pupils are divided into two groups, one group specializing in industrial training and the other in clerical work. In this institution, as well as in the official schools visited, the brighter pupils are selected for the clerical service. This basis of selection seemed to the Commission to be a depreciation of industrial activities. Considerable attention is given to athletic activities and games. This unusual part of the program is especially commendable. The teaching staff includes three Fathers and one Brother of the Scheut Order and four Native teachers. The plant consists of buildings constructed of brick walls and palm-leaf roofs. The central building is a large church, simple and beautiful in design. The altar and all the furnishings were made by Natives under the direction of the Fathers and Brother. Next to the church is a comfortable dwelling for the European teachers. One side of the hollow square is formed by a long row of buildings used as classrooms. The other sides are composed of dormitory buildings for the boys and one-room houses for the Native teachers. Practically all of the buildings have been made by the pupils under the direction of the European teachers. A building to be used as a dining-room is now being planned.

Training of Native Medical Assistants

The government is now planning to organize a system of schools for the training of Native medical workers. As it is the purpose to train a considerable number of Native workers in a comparatively short time, the entrance requirements will be very low. The chief requirements will be evidence of industry and good character. During the course provision will be made for instruction in reading and writing the vernacular and French. The general purpose of medical training will be to make it possible for the pupil to care for a microscope and to use it in the diagnosis of such important diseases as sleeping sickness, malaria, and hookworm, to make diagnosis of other Native ailments, to be conversant with the well-known remedies for these diseases, and to care for the minor surgical cases. The course will include three years of instruction, with observation and practice. The general course will cover discussion of the qualifications and duties of a medical assistant; elementary physiology and anatomy; external causes of illness and external diseases, such as ulcers, infection, fever, pulse, asepsis and antisepsis; general care of sickness with use of common remedies; general idea of hygiene. The more advanced pupils will receive training in a special section in minor surgery and medicine. The minor surgery will include knowledge of and practice in blood letting, incisions, injections, prevention of hemorrhage, massage, reducing of fractures, and dislocations. The medical part will include study of symptoms with microscope examinations of such diseases as sleeping sickness, syphilis, and dysentery. There will also be experience in obstetrics and infant hygiene. Arrangements will be made for the periodic return of the graduates of the school from their villages in order that they may continue their studies.

The schools will be provided with such technical materials as skeletons, anatomical

models, wall charts, and microscopes. Each institution will be located near a hospital and daily hospital visits will be made. Pupils will be required to pass a government examination at the end of each year and they will be granted a certificate as Native Medical Assistant when they have completed three years of training.

The government invites the cooperation of both Protestant and Roman Catholic missions. This cooperation will include the selection of a definite proportion of pupils by each group of missions, and arrangement will be made so that the pupils will live in hostels maintained under the direction of the various church societies. At present the government maintains small training departments for hospital attendants at Boma and Leopoldville, and very limited instruction at four other centers. The plan described above requires a more extended and better organized work in five centers, to be increased as rapidly as possible. The realization of this plan seems to the Commission to be one of the most promising factors for health improvement observed in Africa. The activities of these Native medical workers should in the course of time eliminate the terrible influence of the witch doctor and very greatly improve the health conditions among the Native people. With the encouragement and aid offered by the government to the medical work of the missions there is increasing hope for the future.

Training of Native Agricultural Workers

The government maintains several agricultural experiment stations in different parts of the colony. As the primary purpose of these stations is to ascertain the best methods of cultivating plants and raising livestock, there is comparatively little provision in the nature of a school. The Native workmen have an opportunity of learning by doing in connection with their daily toil. The results of the experiments are distributed in some parts of the colony by itinerant instructors. The amount of this important work is as yet practically negligible. Some of the colonial officers are vitally interested in this type of extension work, however, and are rendering a splendid service that should be greatly extended. This is notably true of the Commissaire at Kongola. This officer and his wife have been very successful in gardening and in the raising of chickens, rabbits, and ducks. Their example is bound to have wide influence on the Native people. The Commissaire furthermore offers prizes to the chiefs who are most successful in arousing their people to a real interest in farm activities. The Director of Agriculture in Brussels is fully aware of the possibilities of agricultural extension and is prepared to institute an effective system as soon as the government can supply the necessary financial assistance.

Military Training Schools for Natives

The military training camps located in different parts of the colony have a number of educational features. The general order required of the soldiers and their wives who live in little homes provided for them has a very helpful influence on the life of the soldier and his family. Well-organized activities in gardening are required to supply the general needs of the camp and special sections are assigned to each soldier family. The cultivation of these garden plots is carried on, not only by the soldiers,

but by the wives and children. There are also provisions for recreation, which include the whole population of the camp. In addition to these general activities, there are special schools for the instruction of the soldiers in the elementary school subjects and such trade activities as carpentry, brick-making, and a limited amount of blacksmithing. The general influence of camp life is decidedly educational.

Roman Catholic Missions

It is not possible to give an adequate description of the important educational work organized and maintained by the various Roman Catholic Societies. Some of their splendid schools were visited and a description of the more important of them will be presented. Reference has already been made to the services of the Roman Catholic teaching orders, who have charge of the eight government schools and the institutions maintained by the Lever Brothers. According to the government report, the Roman Catholic societies maintain 47 stations with 225 workers in the Congo Kasai; 26, with 122 workers, in Equator Province; and 37, with 127 workers, in the Eastern Province. Facts are not available for the important Province of the Katanga. In Ruanda-Urundi there are sixteen mission stations and seventy-six missionaries. It is reported that there are altogether 139 main stations and 690 missionaries. The colony has been definitely divided among various Catholic orders, so that there are thirteen Vicarships or Apostolic Prefectures. The divisions and the congregations in charge are indicated herewith:

1. Leopoldville Vicarship, under the Scheut Fathers.
2. New Antwerp Vicarship, under the Scheut Fathers. In addition there are the Trappist Fathers, with a Father Superior at Coquilhatville, and also the Priests of Mill Hill with headquarters at Basankusu.
3. Kasai Vicarship, under the Scheut Fathers, headquarters at Luluabourg.
4. Matadi Prefecture, under the Redemption Fathers.
5. Kwango Prefecture, under the Jesuits, headquarters at Kisantu.
6. Katanga Prefecture, under the Benedictines, headquarters at Elisabethville. Assistance is also given by Les Frères Mineurs, who formed a new mission group in 1920.
7. Katanga Prefecture, under the Holy Ghost Fathers, headquarters at Kindu.
8. Haut-Congo Apostolic Vicarship, under the White Fathers, headquarters at Bandoinville.
9. Stanley-Falls Apostolic Vicarship, under the Priests of Sacred Heart, headquarters at Stanleyville.
10. Nianza Apostolic Prefecture, under the White Fathers, headquarters at Kilo.
11. Uele (West) Apostolic Prefecture, under the Dominicans, headquarters at Niange.
12. Uele (East) Apostolic Prefecture, under the Prémontrés Fathers, headquarters at Buta. The Fathers of the Cross are also attached to this Prefecture.
13. Ubangi Apostolic Prefecture, under the Capuchins, headquarters at Banzyville.

In addition to the above orders, there are also the Catholic Sisterhoods, who assist in various neighborhoods:

1. At Banana, Boma, Leopoldville, New Antwerp, and Basoko, The Franciscan Sisters of Mary.
2. At Moanda, Kinkanda, St. Trudon, Luluabourg, Hemptinne St. Benoit (Kasai) and Elisabethville, Sisters of Charity.

3. At Kisantu and Lemfu, Sisters of Our Lady of Notre Dame.
4. At Ibembo, Amadi, and Gombari, the Sisters of the Sacred Heart of Mary.
5. At Bamania and Bokuma, the Missionary Sisters of the Precious Blood.
6. At Bandoinville, the White Sisters.
7. At Kinan, Daughters of the Cross.
8. At Moleghve, the Sisters of Mons.
9. At N'Kolo lez Thysville, the Canonesses of St. Augustine.
10. At Coquilhatville, the Trappist Sisters.

These Catholic orders are maintaining central mission stations with educational institutions of varying size in the large areas assigned to them. From these central stations there go mission workers who organize numerous bush schools throughout the region. The type of the work in the central institutions differs according to the order and the character of the country. In some places the activities are largely of the usual schoolroom type. In others there is considerable provision for industrial training, and in a few there is real agricultural instruction. Unfortunately, it will not be possible to give a comprehensive account of all these institutions and their bush schools. Only a few of the more significant are included.

Kisantu Jesuit School for Boys in Bas-Congo

Kisantu Jesuit School, founded twenty-seven years ago and deservedly famous, is located in the lower Congo region. It is noted for its extensive and successful farming operations. In a tsetse fly belt, the Fathers and Brothers of the Jesuit Order have succeeded in eliminating the infection of the tsetse fly sufficiently to be able to develop a stock farm with 1,800 head of cattle, a few horses, and some other animals. The first step in this achievement was the clearing away of the heavy underbrush, where the tsetse fly was bred, and planting in the place of the underbrush the straight-growing eucalyptus tree. The second step was the elimination of diseased people and animals from the large area under control of the school. The third step was to select Native acclimated cattle and cross them with European animals from Brittany and the Flemish part of Belgium. In addition to the extensive stock operations, one of the Brothers has developed a remarkable garden, which includes flowers and vegetable plants of great variety. There are also extensive fields producing valuable commercial crops. In the last six months of 1920 the plantation sold 12 tons of peanuts, 24 tons of general vegetables, 51¼ tons of potatoes, 3 tons of palm oil, 41 tons of prepared manioc, 4 tons of bananas, 7 tons of rice, 8½ tons of onions, 173 tons of palm kernels, 7½ tons of maize, 1¼ tons of peas, 1½ tons of miscellaneous vegetables, and 23 tons of cattle. The ploughs and vehicles are drawn by oxen. Every part of the farm was in an excellent state of cultivation. The central plant consists of large and substantial brick buildings. There is a beautiful and impressive church, the extensive home building for the Fathers and Brothers, and several other buildings, including a school, barns, and a number of other structures of fair size. The economic and educational value of these activities to the general neighborhood is undoubtedly very great.

There are six Fathers and three Brothers of the Jesuit Order in charge of the institution and the large area ceded by the government to the school. The religious and schoolroom work is carried on by the Fathers. The agricultural, industrial, and health work is under the direction of the three Brothers. Two of the Brothers have been at the school for twenty-seven years. A number of the others have been in the Congo for upwards of twenty years. They are men of refinement, broad education, and devotion to their work. The influence of the institution extends over a considerable number of villages on the land directly under the charge of the mission, and still further areas through the traveling missionaries of the institution. The pupils number 130. There are also 300 men and boys who work as laborers in the various departments of the farm. The classroom instruction is given in the morning. It is of a simple and elementary character. A carpenter shop of fair size is maintained and a number of boys receive instruction in connection with the repairs and building operations of the institution. The classroom instruction and school life of the Native boys are both insignificant as compared with the farming operations of the institution. There is evident need for improvement in the sleeping and eating facilities of the pupils.

Kisantu School for Girls

The Kisantu School for Girls, under the direction of the Sisters of Notre Dame, is really a part of the larger institution. The grounds and buildings are substantial and attractive. The training of the girls in the school and the extension work for the Native women of the neighborhood are effective and closely related to the needs of the people. There are about 200 girls receiving a variety of instruction, including elementary school work under good teachers, and training in home activities, gardening, care of animals, including the care of the dairy and the making of butter. Special attention is given to the girls in the care of infants, and mothers are encouraged to bring their babies to the baby clinic. The Sisters in charge are women of culture with evident skill as teachers both of school subjects and home activities.

Kimpesi Roman Catholic School for Boys

The Kimpesi Roman Catholic School for Boys, built in recent years, is under the direction of three Fathers and three Brothers. The plant, very largely of brick, includes a large home for the European staff, a school, a shop, some smaller buildings and considerable land located in the fertile creek bottoms. The gardens, producing valuable crops, are cultivated by the pupils and a number of Native workers who are employed for the purpose. The carpenter shop has some valuable machinery, including a saw-mill. The instruction is rather formal and the rooming facilities for the boys might well receive more attention.

Boma School for Girls

This institution is maintained by the Franciscan Sisters. The Mother Superior is a woman of unusual education and refinement and directs the school with skill and sympathy. Her associates give evidence of devotion and long experience in

their work. The girls include both Natives and mulattoes. The instruction covers about four grades. Considerable time is devoted to needlework requiring much skill. Some of this work is carried on by employed Natives and the products of the work are sold for the support of the institution. A baby clinic is provided for the instruction of the Native women in the care of their children. This is largely maintained by the wives of Belgian officials who have formed an association for the purpose, in response to an appeal from the Queen of Belgium.

St. Joseph's School at Luluabourg in the Kasai

St. Joseph's School at Luluabourg is a large institution providing instruction for boys and girls in elementary school subjects and in a variety of agricultural and industrial activities. The staff consists of eight Fathers and three Brothers of the Scheut Order and six Sisters of Charity. The pupils include 1,000 boys and 200 girls. Of these, 120 boys and 40 girls are boarders in their respective schools. There are 700 boys in the day school, arranged in the four standards, all under the charge of one Father and eight Native assistants. The Father also has charge of 200 boys who are receiving training in the catechism. The 120 normal boys are under two Fathers with Native assistants. The normal course includes pedagogy, nature study, agriculture, hygiene, and practical knowledge of electricity. The teaching of Latin receives more attention than French. The brick and tile works, the carpenter and blacksmith shops are all doing good work, but are conducted for construction purposes rather than instruction. The workmen are graduates and permanent employees. The Brother in charge of the blacksmithing does not employ even an apprentice. There are some 300 head of cattle, including cows used for milk and oxen used for farming. There are some Belgian cattle that have been imported and are doing well. There are no cattle diseases and the herd is increasing rapidly. The buildings are large but not attractive in appearance. The church and the Fathers' house have galvanized iron roofs, but most of the buildings have thatch roofs. The recent buildings have tile roofs. The rooming facilities for the pupils are inadequate and poorly supervised. Many of the normal pupils are married and live with their families in houses provided by the school. There is a small hospital for sleeping sickness in which there were a half dozen cases at the time the school was visited. There is also a hospital and dispensary conducted by the Sisters.

The school for girls has separate buildings adjoining the school for boys. The instruction covers four elementary grades and training in knitting, sewing, mat-weaving, gardening, and the general work of the institution. The kitchen is carried on in Native style, with a number of fires on the floor. The arrangements are all quite primitive and evidently not adequately supervised to maintain standards of cleanliness.

Hemptinne St. Benedictus

Hemptinne St. Benedictus is a large institution with attractive buildings, located at the edge of the Kasai region at an altitude of about 2,000 feet. The staff consists of four Fathers, three Brothers, and five Sisters. The pupils are 600 boys and 200

girls, all in the day school except 20 girls. The large buildings are all of tiled roof with the exception of the church, which is slated. The principal structures are a central church, a home for Fathers and Brothers, quarters for a Father Superior and office rooms, dining-room and kitchen, a long narrow school building with seven rooms, four rooms for catechists, printing house, carpenter shop, small buildings for curing tobacco and brewing beer, and other smaller structures. There are 360 head of cattle of Native stock from Angola. It is the policy of the school to bring in no foreign stock. The farm is supplied with machinery, including ploughs, harrows, cultivator and mower, but no wagons or carts.

The schools are under the charge of one Father and ten Native assistants. The classes range from the first through the sixth grade. The lower classes are large, but they decrease to a smaller number in the upper standards. The fifth and sixth standards provide instruction in arithmetic through the metric system, French, nature study, history and geography, physiology and anatomy, and one hour each of sacred and church history. There is no manual training or gardening for boys except those who are apprentices in printing, carpentry, or other manual work. A few work in the mission gardens and on the farm, which consists of forty acres very largely devoted to cotton. In the carpenter shop they do good work in the making of furniture. Brick and tile are made by press.

The girls' school is located across the road and includes a home building for the Sisters and a school and dormitory for the girls. The instruction for the girls is limited to four years. Knitting and sewing are taught. There is a rather striking lack of training in home activities. This is especially observed in the absence of basketry or weaving in a country well supplied with raffia palms and jungle vines.

The classroom instruction and the training of the boys and girls in elements relating to their simple life are rather poor as compared with the attractive plant. A system of rewards for coming to school has been devised by the institution. For the first six months each pupil receives a weekly ration of salt, which is the local currency; for the second six months each receives a piece of cloth. The necessity of bribing the children to come to school reflects rather seriously on the school's policies or the condition of the Natives. Neither the boys nor the girls gave the impression of tidiness or cleanliness.

The Native villages give some evidence of the influence of the school on the economic condition of the country. Though the land near the villages is rather poor, the Natives seem to be able to raise fair amounts of vegetables and cotton. This result is partly explained by the rather effective work of the government post in the construction and upkeep of roads and in providing a market for cotton. The work of the bush schools is of very low grade and almost entirely limited to the memorizing of the catechism. Aside from the economic improvements, there is a great need for work in behalf of health and morality in the villages.

Kindu School for Colored Boys and Girls

The Kindu School is a unique institution maintained by the Fathers of the Holy Ghost and Daughters of the Cross for children of Native women and white fathers. It

is the only institution in the Congo devoted to children of mixed parentage, and reflects the policy of some government officials and some Roman Catholic authorities to separate the mulatto children from those who are purely Native. There are about 100 boys and 100 girls, ranging in age from 5 to 17 years. The instruction is practically all in the elementary subjects of the grades. There is very little provision for manual training or gardening for the boys. The girls are instructed in household duties. Considerable attention is given to indoor and outdoor recreation. The Fathers and Sisters were enthusiastic, skilled in their work, and devoted to the improvement of the children committed to their charge. The plant and equipment are limited but in good order. The school activities are evidently based upon the traditional and conventional European systems, purposing to prepare these children for clerical pursuits rather than for activities related to the more general needs of the African villages. The Sisters are maintaining a hospital and clinic for the Native people. Though the equipment is very crude, the services rendered by the Sisters are of great value.

Outstation Schools of the White Fathers

The outstation schools of the White Fathers, located in the eastern part of Belgian Congo, have been reported as especially effective. The plan as described is of sufficient value to justify an account of it even though the mission was not visited. According to the plan, the central mission has organized "Chapel Schools" at as many places within their area as the Fathers are able to supervise effectively. The schools are generally located in the most populous regions. The building is usually a short distance from the important village so that the school work may be somewhat independent of the communities and their customs. With two Native catechists in charge, the plant sometimes covers two and one-half acres with residences for the catechists and their families, a house for visiting missionaries, a place for a helper, some cattle, chickens, ducks, fruit trees, and a garden to supply food and to serve as an example to the neighborhood. The instruction includes religion, reading, and writing in the Native language, elementary arithmetic, gardening, and the raising of animals. The children attend the day school without artificial reward or force except during harvest time, when they are permitted to assist their parents. The catechists teach once or twice a week in each of the important villages within a radius of about twelve miles of the "Chapel School." The catechists not only instruct the children but endeavor to teach the adults. Each week the catechist makes a report to the mission, and each fortnight a European missionary inspects the "Chapel School" and the region. It is evident that a system of local schools thus related to the simple needs of the people and carefully supervised by the European missionaries will have marked influence for the improvement of the economic, social, and religious life of the people. It is to be hoped that the mission will be able to maintain the thorough and sympathetic supervision required by the system.

Protestant Mission Societies

It has seemed to the Commission that the endurance, skill, and devotion of the Protestant missionaries in many parts of the Congo have been more severely tried

than in any other section of Africa visited. The tropical and even equatorial climate has been the first of their trials. While the Kasai, Katanga, and some other regions have the relief of higher altitudes, there are immense areas of swampy lowlands. The undeveloped condition of the colony has made itinerant service not only difficult but often dangerous to health and life. Even the encouragement of the Belgian Government does not eliminate the necessity of substituting the French for the English language, and learning to work under and with a Government and a people whose customs and religion differ from those of the Protestants in America or Europe. None of these difficulties have overcome the earnestness or the enthusiasm of the missionaries in their labors for the Native people. They have labored on through the decades and they have been loyal to the best interests of the government in control. There were times, under a regime now fortunately ended, when they were obliged to protest against injustice and cruelty. Today their protests are recalled with approval, as the criticism of real friends. The Belgian flag is loyally hung in every Protestant school and there is every evidence of sincere cooperation between missions and government. The unique value of Protestant missions is partly due to the missionary families who are to the Natives living examples of a new type of life for the men, women, and children. Religion and education thus become vital forces in the daily life of the individual.

One American mission station dates back to 1878. Numerous stations were begun between 1880 and 1890. Some missionaries of this early period are still on the field, happy in their forty years of heroic Christian service. According to the 1921 report of the Congo General Conference of Protestant Missionaries, the Protestant agencies in the Congo include 20 mission societies, 95 stations, over 500 missionaries, including about 24 physicians and 32 trained nurses, about 56,000 church members, and about 85,000 pupils in day schools. The following statements indicate in a very general way the extent to which the societies have extended their influence through the Congo.

Congo-Kasai Province—This region, with a population of a million and a half Natives and somewhat less than a quarter of a million square miles in area, comprises the western section of the colony and the territory drained by the Kasai River, the great southern branch of the Congo River. There are seven Protestant societies, with about 31 stations and 67 workers in this area. In the Lower Congo District, with 272,000 people, there are 17 mission stations maintained by four societies. In the Middle Congo District, with 78,000 people , there are five mission stations with 26 workers, maintained by two societies. In the Kwango District, with 276,000 people, there is but one station with five workers. In the Kasai District, with 562,000 people, there are three stations with 34 workers, maintained by one society. In the Sankuru District, with 334,000 people, there are three stations with 21 workers, maintained by two societies.

The Equatorial Province—This region, with a population of a million and a third Natives and fully a quarter of a million square miles in area, occupies the north central section of the colony and the basin drained by the Upper Congo, and the Ubangi and Lulonga Rivers. There are four Protestant societies with thirteen stations. In the LacLeopold II District, with 147,000 people, there is only a limited work carried on by Natives under the occasional supervision of workers. In the Equateur District, with 441,000 people, there are five mission stations with 36 workers, maintained by two societies. In the Lulonga District, with 235,000 people, there are seven mission stations, with 35 workers, maintained by one society. In the Bangala District, with 380,000 people, there is one station with 8 workers, maintained by one society. In the Ubangi District, with 98,000 people, there is no Protestant educational work and no separate station.

The Eastern Province—This region has a population of about three million and probably more than a quarter of a million square miles of fertile land. The northeastern section is a high plateau, with attractive climate and well suited to the cultivation of grain. There are three societies in this great region. The Uele Districts, occupying the extreme northeastern highland, with over a million people, are occupied by the Heart of Africa Mission and the African Inland Mission. The Heart of Africa Mission reports eight stations. According to reports, their work is evangelistic with comparatively little provision for education. The African Inland Mission began its work only in recent years and its stations, upwards of fifteen, are necessarily limited in influence. Some provision is made for the education and economic development of the people. These two societies maintain some stations in the upper part of the Ituri District, with a population of 450,000 Natives.

The Stanleyville District, with 260,000 people, has one important station maintained by the Baptist Missionary Society on the Congo River, and some smaller work in the northern section by other societies. The Aruwimi District, with 235,000 people, including the valley of the Lomami River and a portion of the Congo River, has the Yalemba station of the Baptist Missionary Society in the northern section. The Lowa District, with 180,000 people, has only one Baptist Missionary Society station on the Upper Lualaba River. The Maniema District, with 425,000 people, reports no Protestant work. The Ruanda-Urundi District, recently taken over from the Germans, has been assigned to the Belgian Protestants. At present the only Protestant work is conducted in one or two stations just started by the Seventh Day Adventists.

The Katanga Province—This region, famed for its mineral wealth and high plateaus of agreeable climate, occupies the southeastern section of the colony. Its area is 227,600 square miles and its population is variously estimated at from one and one-half million to three millions. The Methodists of Northern United States report four stations. The Elizabeth and Kambove stations are at the mine centers of these urban areas. Kapanga and Kabonga are in rural areas. The Garanganze Evangelical Mission reports several stations in other parts of the province.

Comparison of the number of societies and stations with the large population groups and extensive areas of the districts as they are reported in the above summary presents some measure of the very limited extent to which Protestant missions provide educational facilities for the Natives of Belgian Congo. As an evidence of the sincere interest of European and American missions in the African people these mission stations are an eloquent tribute. Their inadequacy for either the educational or religious training of the Natives is emphatically evident. Even in Lower Congo, where the mission stations are comparatively most numerous, the facilities offered are really only a beginning of what needs to be done. The great districts of Kwango, Lulua, Lomami, LacLeopold II, Bangala, Ubangi, Ituri, Lowa, Maniema, Ruanda-Urundi, Tanganyika—eleven great sections with populations ranging from 100,000 to a half million—have only one station each to represent the activities of Protestantism. To the Protestant activities there must be added those of the Roman Catholics and the government; but even with these additions, occupation of the field may be said to have only begun. The quality of educational work will be indicated in the description of the schools visited by members of the Commission. The primitive character of practically all the educational work further deepens the impression of the great need of the colony.

In view of the immense distances in Belgian Congo, it was impossible for the Commission to visit representative stations of all the mission societies. The tour covered four general districts: the societies of the Lower Congo area, including the British and American Baptists and the Swedish and Christian Alliance; those of the

Upper Congo, including the British and American Baptists, the Disciples and the Congo Balolo; those of the Kasai country, including the Southern Presbyterians and Southern Methodists; and the Katanga Province, including the Northern Methodists' stations.

Baptist Missionary Society

The Baptist Missionary Society is a British organization, which maintains in the Belgian colony ten central stations and one other station, jointly with the American Baptists. Its record of service, extending over forty years, is one of the most notable in the whole colony. The main stations are located on or near the Congo River and extend from the mouth for about 1,500 miles into the interior. The institutions described are typical of the activities of all the schools.

Yakusu Station—The Yakusu Station is located on the Congo River, a few miles below Stanleyville. The mission was founded about 1896 and was located in the center of a large population. Its chief work is to prepare teachers and evangelists for the 367 outposts distributed throughout the region. The staff present at the time of visit included two European families. One family was away on leave. The more important buildings of the plant consist of five houses for Europeans, a four-room school building, a church, a dormitory, six small houses for married Natives, and small buildings for printing press and store. Most of these buildings are of brick and tile. Funds have already been appropriated for the erection of a hospital. The residences and the girls' school have gardens. The station is also supplied with a steamer which is used in visiting the outpost schools near the River.

The principal activities that are continuous at the station include a girls' day school of 100 pupils, divided into four classes; a boarding school for sixteen girls learning the three R's, sewing, gardening, and a little French; a boys' school, taught by four Native teachers, under the supervision of a missionary and giving instruction in the three R's, in woodworking, brick-making, printing, and a little French; a dispensary with twelve in-patients and hundreds of dispensary patients and a sleeping-sickness clinic; training for four Native male nurses. A few selected pupils receive special instruction in carpentry. The girls obtain some practice in the gardens of the missionary residences. They are also instructed in the making of palm butter and the producing of oil from the palm kernels.

Teacher-training classes are maintained from early March until the last of June and from the first of September to the last of December. During these periods the station plans to bring all the outpost teachers to the central school for two periods of three weeks in each of the two semi-annual divisions. The subjects taught during these periods include the three R's, Bible, methods of teaching, hygiene, geography, simple woodworking, and a little French. The general purpose is to strengthen and stimulate the teachers in their knowledge, interest, and morals. Those who return to the school for these periods of training are of very limited education. Their knowledge of reading is not more than that of a second or third grade child. Their arithmetic consists of addition and subtraction. It is reported that a very small number of them are somewhat more advanced.

The itineration duties of the missionaries are exceedingly heavy. From January first to early March and from July first to September first, one missionary and his wife are traveling up and down the Congo and its branches on the mission steamer "Grenfell" and trekking inland wherever it is necessary. Thus they visit the 350 outpost schools, encouraging the Native teachers, examining pupils and candidates for membership in the church, and generally toning up the communities where the schools are located. The medical officer on the school staff has been assigned a large area for hygienic supervision for the state.

The 367 outpost schools are taught by 280 Native "teacher-evangelists." In addition there are 25 "superintendent-evangelists," who are supposed to supervise the work of the outpost teachers. The plan requires that this superintendent-evangelist shall alternately spend one month in teaching and one month in visiting the schools of his district. It is reported that there are 10,000 children in the outpost schools and 3,500 church members, and 17,500 persons who attend the dispensary annually.

The facts given above concerning this mission station suggest the following observations: first, the heroic devotion of the two or three missionary families who attempt the stupendous responsibilities of this station and its extensive outpost work; second, the attractive plant which has been made possible by the Society and the skill of the missionaries; third, the apparent impossibility of maintaining any kind of school standards either at the station or in the 367 outpost schools with such a limited staff of Europeans, and especially with Native teachers of less than primary grade and scarcely more than primitive conceptions of life. It seems certain that the desire of the Natives for contact with the mission station has tempted the missionaries to undertake the impossible under present conditions. Without a definite effort to give more advanced training to a few of the Native workers, both religious and educational efforts are likely to deteriorate to a dangerous degree.*

Yalemba Station—Yalemba Station, located on the Congo River, has many points of resemblance with the Yakusu Station further up the River. The full staff requires six European workers; at the time of visit there were but three. The plant consists of three residences for Europeans; a brick chapel seating 400; a girls' school with capacity for 200; a carpentry shed with four sets of carpenter tools; three small buildings for printing press, dispensary, and store; workmen's dormitory for twenty families; dormitory for sixteen girls; another dormitory for forty boys; Native teachers' building with twelve rooms. Each European house has a garden and there is land available for common gardening. The enrollment of regular pupils consists of 60 boarding pupils and 45 day pupils. The school activities are the children's school; boarding pupils divided into four classes ranging from those who merely read to those who are also learning the elements of arithmetic; a little French, and geography; instruction in woodworking to ten boys selected from the upper classes; printing for two boys. The boarding girls are carefully taught in plain and fancy sewing, the making of oil and nut butter, and gardening. The work for the boarding girls is especially effective.

Pupil teachers from the 97 bush schools come to the station in groups of 25 for

*The staff of European workers has been increased to thirteen since the visit here reported.

periods of three weeks twice a year. The status of these teachers and their training at the central station are practically identical with those described at Yakusu. The mission endeavors to arrange to have the outpost schools visited by a European worker once every four months and more frequently by one of the five Native superintendents. The accomplishments and the difficulties of the Yalemba Station are practically the same as those at Yakusu.

Upoto Station—While Upoto Station is further down the Congo and older than Yalemba or Yakusu, the general plan of work is similar. There is the same attractive plant, including a fine church, school facilities for the pupils who remain at the school throughout the year, short periods of instruction for outpost teachers, and itinerant service among the 130 out-schools distributed for 120 miles on both banks of the Congo River. The well-trained European workers are more numerous than at Yalemba or Yakusu and their stations are relatively less numerous, nevertheless their tasks seem too extensive. The educational work is in evident need of organization so as to provide for the more advanced training of selected pupils who can be more effective supervisors of others.

Two educational experiments attempted by the school deserve especial mention. The first is the organization of a Native village near the institution. Each house has been built according to a plan agreed upon by the colony. Each family is to maintain a garden of standard area. Principles of sanitation and order are to be observed. In general, the colony is to work out the best possible standards of Native life. The second experiment relates to the dormitory life of the school boys. The plan provides that the dormitory life shall be regarded as of real educational value. The boys are divided into groups of ten under the direction of two or three of their own number selected on the basis of character. One of the Native teachers selected by the boys themselves is the chief of all the houses. European missionaries are the court of appeal and the general supervisors of the whole plan. Unfortunately, the school has not been able to give these two important experiments sufficient supervision to make them successful. It is notable in most of the Congo schools that very little supervision is given to the care of arrangements for eating and sleeping.

Bolobo Station—This station, founded by the famous missionary statesman and explorer, George Grenfell, in 1888, is on the River in the Middle Congo District. The station has had notable influence through the pioneer service of Mr. Grenfell and his successors. The staff consists of nine workers, three men and six women. The plant includes six residences, four of which are brick; a substantial brick church with seating capacity for 900; a building with seating capacity for 200, for general purposes and school; an old church building used for the classes of young children; a hospital, including two wards and operating room; a dispensary with large open pavillion for waiting patients; a brick store about 30 feet square; a carpentry and chair-making shop; a printing shop and machine room; a dormitory with accommodations for 100 boys. A large proportion of the buildings are made of brick with roofs of corrugated iron. The rather haphazard arrangement of buildings and the poor state of repair reflect the origin of the institution in pioneer days and its long years of service.

The school maintains a variety of activities, including general schoolwork, industrial training, and medical aid. The boy's school provides education for 200 Native boys and young men, of whom 85 are employed on the station. The school hours are from 2.30 to 5.00 in the afternoon. The teachers are six Native young men who read fairly well, are familiar with arithmetical processes through division, and know Belgian coinage. The school program consists of the three R's, a little geography in the upper class, a little drawing, and some French. A simple textbook in hygiene has been prepared by the medical missionary and will soon be used in the classroom. The work is under the supervision of one of the European women.

Considerable attention is given to the training of women and girls. In addition to the regular instruction in the afternoon school, the girls who are boarding at the institution are assigned to the various families for training in home activities and in special work related to the life of the Natives. There is evident need for better facilities for sleeping and more supervision of girls' work. The school for the little Native children is well conducted by the European teacher and her Native assistants, who show considerable skill in relating the instruction to the needs of the children. There are also classes for older women, about 25 of whom come three times a week for instruction relating to matters of their home life.

The station is widely known for its industrial training. The making of rattan chairs was begun at Bolobo in 1914 and is now carried on by other schools as well as by the Natives in villages along the Congo River. The 35 boys in this department are selected from the pupils who have completed one year's work at the school. Their remuneration is equal to the value of their food and clothing. With increase of skill they receive a bonus. The maximum time of service is four years. All but six of the boys attend the afternoon school. Their work begins at 6.30 and continues until 12 o'clock, with one hour for breakfast. Other industrial activities include woodworking, a two years' course under a Native journeyman, and printing and bookbinding covering an indefinite period. Eight boys were engaged in the woodworking and about twenty in printing and bookbinding. The small industries are brick-making and the sawing of lumber. Under the leadership of the school the preparation and sale of lumber have become an important industry in this part of the country.

The hospital and clinic are exerting great influence for health improvement among many Native people. The medical officer in charge has unusual success in winning the confidence of all who come to him. His medical work is one of the best seen in Africa.

The station has between 90 and 100 outpost schools, about equally divided into two groups. The one group is distributed not far from the River, with Bolobo as the central station. The other group is in the region of LacLeopold II, a considerable distance away. This work was begun by a capable Native who started Christian services in that section some years ago. The teachers of the outpost schools are brought to Bolobo for periods of two weeks once a year. They are in the main former workers and pupils. The school knowledge of most of them is limited to reading and the arithmetical processes of adding and subtracting. Owing to the multiplicity of work at the central station, their supervision by European missionaries has been insufficient.

The large and important services rendered by this school for so many years seem now to require reorganization in order to be better coordinated and more closely adapted to the Native communities. While it is desirable to train a few Natives in chair-making, it is far more important to give all the pupils simple training in the more general needs of the Native community. Native handicrafts that make it possible for the outpost teachers to improve the Native dwellings and the implements for cultivating the soil are more generally useful than the high degree of skill in the making of chairs desired by Europeans. It is evident that the first responsibility of any form of hand-skill is in the repair of the central station, including pupils' dormitories and arrangements for eating. Above all, technical skill in soil cultivation should receive vital consideration in the education of the Natives. Consideration for the needs of outpost teachers and community leaders requires more regard for the selection of promising pupils to receive advanced instruction in religious life, as well as in general school subjects. In this respect Bolobo requires the same reorganization as the other institutions visited. There is also the demand for a more systematic supervision of the outpost schools.

American Baptist Mission Society

The American Baptists maintain seven stations in Belgian Congo. In addition, the Kimpese Institute is maintained jointly with the Baptist Missionary Society. All of these stations are on or near the Congo River. Kimpese and four other stations are in the Lower Congo District. Vanga is the only Protestant station in a large area on Kwilu River, a branch of the Kasai. Tshumbiri is on the Congo River not far from Bolobo and Ntondo is on a beautiful lake in the Equatorial District. The oldest station was founded in 1878. Four of the missionaries still on the field have rendered forty years of faithful service for the religious and educational development of the Lower Congo.

Congo Evangelical Training Institute—The Congo Evangelical Training Institute at Kimpese is maintained jointly by the British and American Baptist Societies for the purpose of giving special training to religious and educational workers. The plan makes this institution the central school for the schools of the Lower Congo, including the British Baptist missions in Portuguese Angola. Most of these schools offer instruction equal to about three or four years, including reading and writing the Native language, through multiplication in arithmetic, Bible, and simple practice in gardening, brickwork, and carpentry. The Kimpese Institute offers school instruction for two or three years beyond that of the other boarding schools. In addition, the plan provides special training in religious work, methods of teaching, sanitation and first aid, French, agriculture, and industrial training. With the progress of the other boarding schools, Kimpese intends to advance its course until it includes the essentials of secondary education and more complete instruction and practice in religious activities and community service.

The staff of the institute includes three representatives of the American mission and two of the British mission. One of the American representatives is a physician and the other two have had training and experience in community education. The

British missionaries represent the best educational training and experience of Great Britain. Each mission maintains residences for its own workers. The remainder of the plant is owned jointly by the missions. The plant is located not far from the Matadi-Kinshasa Railroad, in an attractive valley with considerable areas of fertile soil. The main buildings are: three residences for Europeans, a chapel which is also used for classes, a shop for carpentry and repair work, a small building used as a classroom, seventeen small brick buildings with accommodations for 34 families. Each has two rooms and a separate cook-house back of the buildings. Possibly the most interesting feature of the plant is the provision for family gardens, where each family is expected to raise vegetables for its own support. Each garden is about two and one-half acres in size. Cultivating implements are sold at cost by the school. Methods are carefully supervised and accounts are kept.

The course of instruction covers three years of study and work. The men attend school from 6.30 in the morning until noon. The subjects are the Bible, church history, sermon preparation, physiology and hygiene, nature study, arithmetic, reading, and French. In the afternoon the men work in the garden or workshop, or they teach in the practice-school, which contains chiefly their own children. The women attend school two or three hours a day and receive instruction in reading and writing, the Bible, hygiene (including care of children and treatment of simple ailments) household activities, gardening, raising of chickens and rabbits, and the care of goats. The children attend school in the afternoon and work about their homes and in the gardens in the morning. The plan of the institution provides for the education and training of the whole family. The needs of the Native communities to which the families are to go largely determine the character of the training given at the station. This institute and the Kingoyi Institute of the Swedish Mission are the only educational institutions in Congo that are definitely planned to give advanced training to pupils from other schools.

Ntondo Station, Lake Tumba—The notable feature of the Ntondo Station is its attractive plant. In the construction of buildings and the arrangement of roads and gardens, this plant is probably the best the Commission observed in Africa. It is located on a beautiful lake. All of the important buildings command a view of the lake and benefit by the refreshing breezes of the pleasant waters, extending for miles in front of them. Each street is devoted to some of the typical fruit trees of the country. On the waterfront is Cocoanut Avenue. Parallel to this are Orange, Mango, and Palm Avenues. The station is noted for its abundance of fruits, vegetables, and flowers. The buildings, practically all of brick, include four residences, a beautiful church and school building, an industrial building, a dispensary of three rooms, a brick kiln, and two old frame buildings that are being replaced by a substantial brick dormitory for the girls. One residence is famous for its lawn, the only one seen in Central Africa. The industrial building has a ten-horsepower engine, considerable woodworking machinery, and several well-fitted work benches.

The staff of the institution consists of seven American workers. The station maintains the usual classroom work and gives special attention to instruction in wood-

working and gardening. Teachers of the 50 outpost schools are brought to the central station for a month each year. Between 30 and 40 teachers are also brought in groups of eight for three months' training of industrial, literary, and religious type. These pupil teachers work in the carpentry shop from 6.30 to 11 and attend school in the afternoon. Those who continue this training for four years receive a certificate and a set of carpenter's tools. An effort is made to visit the outposts once or twice a year. The girls at the station attend school in the afternoon and work under the direction of the American women the remainder of the day. The station physician has had a marked influence on the health and general life of the communities. This missionary is not only a physician, but a worker who is skilled in activities necessary for improving Native communities.

Tshumbiri Station—Tshumbiri Station, located on the Congo River, is one of the small centers. The organization of the work is unique in its provision for the home training of the girls and for the emphasis placed on Native needs. The girls' dormitory is under the immediate supervision of a Native woman who directs and encourages the girls to sound standards of life. Under her direction the girls provide all their own food through gardening. They are also instructed in sewing, mat-making, and other Native industries. The boys and young men attend school in the morning and engage in various forms of industry in the afternoon. The principal industry is the making of bricks, for which the school is widely known. They are also taught to make baskets and floor mats, and occasionally they receive instruction in the making of soap, palm oil, and syrup. The station maintains outpost schools and provides for their supervision. The plan to enlarge the agricultural activities of the institution will add greatly to its value. The work was supervised by an American man and his wife, whose duties were far too numerous. The new agricultural worker already appointed will bring much needed relief.

Sona Bata Station—Sona Bata in Lower Congo is the center of a large population. The usual staff consists of four Americans. The two married couples in charge of this station are notable for their long missionary service, an average of 35 years for each. The plant is in the form of a hollow square, well arranged with trees, gardens, and walks. The main buildings are a large brick church, two attractive mission residences, and a smaller residence, with two rooms, school building, dispensary, and dormitories for boys and for girls. Altogether there are twenty-one buildings of various sizes, nineteen of them brick. The activities include the usual school work, fairly extensive hospital and dispensary, now maintained without a physician, and the supervision of station outschools. It is evident that the staff and equipment of this station should be enlarged and provision made for industrial training and the continuation of medical work.

Matadi Mission Stations

The Protestant activities in the city of Matadi are chiefly concerned with the reception and departure of missionaries. Separate stations are maintained by British and American Baptists and the Swedish Mission. Each mission engages in a limited

amount of educational and religious work for the Natives of the town. One mission has a dispensary to which a number of Natives come. In view of the large number of Natives in Matadi and the many temptations to which they are subjected, it is evident that the three missions should cooperate to organize an effective work related to the urban conditions of this largest port of entry for the whole Congo. In this connection, it is necessary to report that the Protestant missions do not seem to have made an adequate effort to deal with any of the urban groups in the colony. The important towns requiring adaptation and enlargement of activities are Boma, Matadi, Kinshasa, Leopoldville, Stanleyville, and Elisabethville. The almost entire absence of effective Protestant schools in these Congo towns is in striking contrast with the centering of mission schools in the urban areas of British West Africa.

Swedish Mission

The Swedish Mission maintains five stations in Belgian Congo and five others in French Congo. The Belgian stations are in the Lower Congo District. The staffs include men and women of good general education, who are genuinely interested in school work. Many of them are skilled in handicrafts and the cultivation of the soil. Their activities include the usual classroom instruction and considerable training in woodworking, gardening, and Native crafts. The influence of the missions makes for the development of hygienic conditions, for ability in the use of the soil, and for the general improvement of Native life. The station buildings and the well-ordered plants reflect the thrift, industry, good taste, and sound ideas for which Swedish people are well known. The Swedish Mission in its record of service extending forty years is also well known for its persistent and laborious efforts to issue books and pamphlets in the Native languages. The Gospel of St. John appeared in 1884, the New Testament in 1891, and the Bible, published by the British and Foreign Bible Society, in 1905. Some notable works in Kikongo are the Illustrated Geography and Natural History, and the Elementary Grammar. Of special value is the paper *Minsamu Miayenge* (Message of Peace), published every fortnight.

Disciples of Christ Congo Mission

The Disciples of Christ maintain four stations in the Equatorial District. The society took over this area from the American Baptist Foreign Missionary Society about 1899. The work has been approached with vigor. Many excellent workers have come from America to devote their energies to the hygienic, educational, and religious development of the Natives. The workers are men and women of good education, progressive ideas, and a variety of skill necessary in dealing with the numerous needs of the region. It is noteworthy that each of the four stations has a physician on its staff. Two agricultural workers are now on the way from America to direct agricultural education and the rural activities already initiated. Modern machinery has been bought, including a tractor, costing $3,000, and a mile of wire fencing costing $2,000, to make possible the intensive cultivation of a demonstration area near the

government center of the Equatorial District. This provision is typical of the progressive spirit which the mission is showing in a number of directions. Other forms of this spirit appear in the activities which have won the confidence of the Colonial Government, in successful cooperation with other missions, and in the active participation of the mission in all the general movements for the improvement of the colony. To take advantage of the many navigable rivers that penetrate the mission field, the society early supplied the mission with a first-class steamer with capacity for several passengers and much freight. This steamer has been of great value not only to the Disciples' Mission but to the general cause of missions along the Congo River. Two new launches, costing $10,000, have already been shipped from America to make possible more effective supervision of the stations.

Bolenge Station—Bolenge Station, located directly on the equator, is the headquarters of the Disciples' activities in the Congo. The staff consists of four Americans and their wives, all thoroughly prepared for their work. The plant consists of four residences, a church, a hospital, a school building of five rooms, Native workers' houses with 20 rooms and accommodations for 40 persons, a girls' compound with 16 rooms, a woodworking shed, a brick plant, and considerable land. A large, substantial, and well-planned industrial building of brick has been completed and will soon be equipped with machinery for various kinds of woodworking. The machinery, costing $10,000, includes a sawmill, planer, jointer, and re-saw machine. The plant, taken over from another organization, is now being rebuilt with extensive changes and improvements already authorized by the home board.

The activities of the station are a morning school for all Natives, beginning at 6.20 and continuing for an hour and a quarter; a primary school from 10.00 to 11.45; an afternoon school for advanced pupils from 2.30 to 4.30; and a school for girls who are assigned to school activities according to their age and work under the direction of the American women in home activities and Native crafts. The missionary physician divides his time between health activities and other responsibilities in the mission. With the arrival of the specialist in agriculture and industry the school program will provide regular training in these directions.

The station has 122 outpost schools with 158 teachers. One missionary devotes a large part of his time to supervision of these outposts. Ten Native supervisors assist in this task. Hitherto the supervision has been entirely inadequate. The plan requires that all of the teachers shall be brought to the central station for periods of from two to four weeks once every six months.

With the extensive and important improvements in plant and method of work now being made, the station gives some evidences of the confusion and lack of effectiveness to be expected at such a time. There is every reason to believe, however, that the devoted and well-trained workers will be able to strengthen the supervision of the outposts and carry through the excellent plans now in process. Since this is the central station of the Disciples' Mission, definite plans should be adopted to give advanced training to selected pupils from all the stations. The proximity to the government headquarters and location on the main river make it desirable that every educational

activity shall be organized as a demonstration of educational possibilities for this part of the colony.

Lotumba Station—Lotumba Station has eight American workers. The mission physician and a trained nurse are exerting a strong influence on the health conditions of the district. The plant consists of three residences, a hospital, workmen's houses, and a girls' house under the direction of a Native woman. In addition to regular school work provision is made for the making of bricks, carpentry, and cultivation of gardens. Possibly the most important work of the station is the school for the training of Native health workers. This course consists of training continuing for periods of six months to a year. The first Natives to receive this training were selected from the more advanced pupils of the schools. The station has 150 outposts with about 200 teachers, of whom eight are acting as superintendents. Two of the American missionaries endeavor to visit these outposts once in six months and effort is made to bring all the teachers to the school once in six months.

Monieke Station—The American staff at the Monieke Station consists of five persons, two married couples, and one single woman. The plant includes two houses and a cottage for the missionary staff, a hospital, and temporary quarters for the Native pupils and workers. The regular school work at this station has been organized with considerable care. The industrial and agricultural activities are limited to those necessary in the building and upkeep of the plant and food requirements of the station. The outpost schools are 45 in number, with 60 Native teachers.

Mondombe Station—Mondombe Station is a new work, begun only a year ago. The staff consists of two married couples and a single woman, and the plant is limited to one residence for the missionaries. The physician is planning important health work, and Native teachers are organizing outpost schools.

American Presbyterian Mission

The American Presbyterian Congo Mission is maintained by the Southern Presbyterian Church of the United States. The work, begun in 1890, is located in the Kasai region, noted for the fertility of its soil and its wealth of mineral products. The effect of the mission on the Native people is one of the most notable mission achievements in Belgian Congo. Hitherto the society has wisely limited its activities to a comparatively small area, with the result that it has succeeded in exerting a marked influence on the life of the Natives. Luebo, the first station, organized in 1891, continued as the only station for over twenty years. Within the past five years four new stations have been added. The mission is fortunate not only in the fertile character of the country and the splendid type of Native, but also in the fact that one language is almost universally understood by all the tribes in the region. While the educational activities have been of a very simple character and not well organized, the other mission activities have been very directly related to the economic, hygienic, and religious elements of Native life.

Luebo Station—The staff of the Luebo Station consists of seventeen Americans, including a doctor, a bursar, and an industrial teacher. The plant consists of ten mis-

sionary residences, some of burnt brick and some of adobe; a hospital, partially destroyed by fire but now in process of rebuilding; a printing house, library, and office building; a large storehouse; an industrial building; recitation rooms; large sheds for day pupils and Sunday services; small houses for boarding pupils; a saw-mill; brick and tile works.

The activities are a day school for 700 small children; a boarding school for about 90 girls; a boarding school for Natives planning to become evangelists; an industrial school for about 90 boys; and medical classes for about 15 boys. The day school is supervised by two missionaries, who have only recently come from America. Native assistants are of very limited training, not more than the equivalent of the third or fourth grade. In the lower standards the enrollment is large and the division between boys and girls is about equal. The shrinkage in the upper classes is very rapid, so that in the fourth year, the highest class, there are only 26. There are no desks for the day pupils and many pupils do not have benches. The instruction is concerned chiefly with reading and writing, with comparatively little emphasis on agriculture and hygiene. The boarding pupils attend school at the same time as the day pupils. They are young men who have had some instruction in the outstations and plan to stay at Luebo one or two years in preparation for their work as evangelists and teachers. Their instruction is chiefly in the Bible, with some training in the three R's. The medical work is under the charge of a doctor and a trained nurse. The dispensary and hospital are in constant use, but the work is hampered by lack of equipment and medicines. A few pupils are receiving training in the hospital.

The industrial school is entirely separate from the day school. Most of the 90 pupils are boarders. A knowledge of the three R's and a payment of a small fee are required for entrance. The pupils work six hours in the morning and attend school two hours in the afternoon. They are engaged chiefly in the construction and repair of buildings and the making of furniture. For this they receive their board and clothing. On the completion of three years of training, they receive a set of tools and are then sent out to assist in building up mission stations, or they enter the employment of commercial concerns. Of the 90 industrial pupils, 63 are in carpentry, 12 in masonry, 12 in shoemaking, and 3 in tailoring. The shoemaking includes the processes of tanning as well as the repairing and making of shoes. Some instruction is also offered in blacksmithing, broom-making, and ivory carving. The saw-mill, located about two or three miles away, includes a saw, planer, and corn mill, all of which are run by a forty-horsepower steam engine. There is also a brick and tile plant with necessary machinery. The printing press, employing nine Natives, is kept busy with the mission printing. The mission has obtained a concession for a farm, but its cultivation is waiting a missionary trained in agriculture. The mission recognizes the importance of agricultural and industrial training. With all the splendid accomplishments of this mission station, there is evident need for a more effective organization of its educational activities. Fortunately, the home society and the local missionaries are keenly aware of the situation and are now instituting plans for the advanced training of selected pupils who will assist in directing the many outstation schools.

Mutoto Training Center—Mutoto is a mission station and a center for the training of religious workers and teachers. The course covers three years. As yet the work is very elementary. The plant consists of four residences and two brick buildings for the students. Many of the students are married and live in the village. It is to be hoped that the society will provide education of advanced grade either at this institution or at Luebo. It is clear that the great mission work of the society requires Native leaders of more than elementary training to assist in the direction of the Native churches and the outstation schools.

Southern Methodist Mission

The Southern Methodist Congo Mission from America has only recently begun its work in the Sankuru District of the Congo. This district is occupied by a large population of capable Natives who are yet very primitive and in many instances quite barbaric. The mission has before it a large area that has not been reached by any Protestant missions. The work is as yet limited to two stations. At Wemba Niama there are four buildings for the American workers, a church, a small dormitory for boys and another for girls, a hospital, a workshop of three rooms, and a brick kiln. Gradually the mud houses are being replaced by brick structures. The staff consists of eight workers, four men and four women, and about ten Native teachers. The pupils number 100, of whom about a fourth are girls. The instruction is necessarily very simple. The other station at Lubefu, several days' journey away, is under the direction of one American couple and several Native workers. The progressive and vigorous policies of the Southern Methodist Mission give every promise of a rapid and satisfactory development in this important area of the Congo.

Northern Methodist Mission

The activities of the Northern Methodist Congo Mission from America were begun in the Katanga area about 1911. The Katanga Province is an elevated plateau ranging from 1,000 to 5,000 feet in height and very rich in copper and other valuable minerals. The rapid development of the copper mines and quarries has resulted in a decided concentration of population at Elisabethville, Kambove, and other smaller centers. Mission work in the Katanga is divided into two distinct types. One type is concerned with the great masses of Native people who have been brought long distances in Central Africa to work in the mines. Provision for the hygienic, social, and religious life of these Native masses involves both a great responsibility and a great opportunity, as will be shown in connection with the work at Elisabethville and Kambove. The second line of work relates to the extensive rural areas of this province. The fertile soil and the favorable climate have made possible a large population in the Katanga. The Methodist Mission has begun work for the rural Natives at two stations far removed from each other and far removed from the railroad and urban centers. The conditions both in the mine areas and the rural sections suggest the great opportunity for the Methodist Women's Board to provide facilities for the education of

Native girls and also for the development of one institution which shall be the central station for the whole Katanga area.

Elisabethville Station—The possibilities of mission work in and immediately about Elisabethville surpass those in any part of Central Africa. Elisabethville is itself a city of considerable size, the political capital of the richest area of Central Africa and an industrial center of great significance. The smelting works employ 5,000 Natives who live in compounds provided by the company. Through the combined interest of the government and the mining company, these camps are maintained according to sound hygienic principles. In addition to the mining compounds, considerable groups of people are in the Native town "locations," which include the employees of the railroad and commercial concerns; detention camps at which Natives are kept when they first arrive or when they are leaving, if for any reason they are not in good health; a military camp of 500 soldiers; a brick manufacturer's compound of 600 Natives. It is evident that the coming and going of these many Natives furnish an opportunity for a great human service in their behalf.

At the time of visit the Methodist Mission had three American workers at Elisabethville. The station serves as the headquarters for the Katanga work and maintains a morning school in the vernacular for children, and afternoon school for women and children, a night school to teach French, a church, and visitation of Natives in the compounds. The plant consists of a residence on one of the best sites in the city and a well-constructed building which is used as school and church. This building has two or three additions which are used as offices and classrooms. The location of this building is suitable for work among the Natives. In view of the urban character of this district and the special needs of large groups of Natives in compounds, the activities of the mission require reorganization and enlargement of equipment and staff. Johannesburg as an older and larger center undoubtedly furnishes valuable suggestion for the future development of this work.

Kambove and Panda Mines—The Kambove and Panda Mines are located about eighty miles away from Elisabethville. Kambove is a smaller town and the headquarters of copper mines and commercial concerns employing almost 5,000 Natives. Panda, fifteen miles away, is a recent development at which a great copper concentrating plant is located. This plant employs 6,000 Natives and 250 white men. The Native compound is well managed by a Belgian officer. In addition to the Natives of the concentration works, there are fully 4,000 other Natives employed in the railroad works and the lime deposits. The mission activities for these two great centers are under the charge of the Kambove station, fifteen miles away from Panda. The mission staff at the time of visit consisted of one married couple. The plant, delightfully located at one side of Kambove, consists of small, rather primitive buildings, constructed of sun-dried bricks. There is one house for the missionary family, and six or seven one-room structures for guest rooms and sleeping quarters for the Native boys. The educational work at the station is of comparatively small importance and limited to about ten boarding boys and ten day pupils. The main work of the missionaries is the visitation of the great compounds. It is evident that mission activities in the Kam-

bove and Panda areas require reorganization of practically the same character as that of Elisabethville. The influences exerted on the Natives brought to these centers will be carried back to almost every part of Central Africa.

Kabongo and Kapanga Stations—These two stations, with a beginning at Kinda, are located twenty days' trek away from Elisabethville and almost an equal distance from each other. They represent the work of the Methodist Mission in the rural areas. Kabongo, opened in 1917, is now conducted by two married couples from America and a physician who has left America for this field. There are two mission residences. The enrollment is about 65 pupils, divided into three grades of school work. Twelve of the pupils board at the school and twelve in the Native village. The morning is spent in gardening and woodworking and the afternoon in school. The mission is exerting a decided influence on the character and health of the Natives. Kapanga, organized in 1914, is directed by three American couples and one nurse. One of the men is a physician. There are about 150 pupils in three grades of school work. The day is divided between classroom instruction and work in gardening and carpentry, taught by a Native graduate of a Congregational school in Angola. It is interesting to note that the Angola Natives are repatriated slaves who had been sold into slavery by the Native traders. All reports indicate that the work of these rural stations is well planned and related to the needs of the life of the Natives. There is, however, great demand for more equipment and especially for teachers of agriculture and simple industries.

Other Mission Societies

It is unfortunate that no adequate description can be given of all the Protestant societies working in Belgian Congo. Some of these societies have been omitted because they were not visited and no report could be obtained of their educational work. Others have been omitted because their chief work is evangelistic and practically no provision is made for school activities. The educational value of evangelistic work is emphatically recognized. This work usually includes the teaching of reading and many essentials of daily life. Quite apart from the direct efforts of religious or educational endeavors, the influence of the missionary and his family is of great value.

The *Christian and Missionary Alliance* in the Lower Congo occupies the area north of Boma. The station in the city of Boma is the headquarters of the missions and renders valuable service to missionaries of all denominations who come to the political capital of the colony. The station conducts religious work for the Natives of the city. The four rural stations are under the direction of devoted American missionaries who are exerting strong influence upon Native life. As yet the mission has given comparatively little attention to school activities. Present plans provide for increasing emphasis upon education of the Native.

The *Congo Balolo Mission* maintains several stations in the Lulongo District on one of the great southern branches of the Upper Congo River. The mission has seven stations with a very limited amount of school work at most of them. The mission is now recognizing the essential value of education and is planning to increase this part of its program.

The *Belgian Protestant Mission* has only recently entered the Ruanda-Urundi Districts taken over by the Belgian Government from German East Africa. The society is rapidly reopening the stations closed by the war and is providing for every type of mission work. The society is progressive and recognizes fully the importance of educational activities related to the life of the Natives.

The *African Inland Mission* and the *Heart of Africa Mission* have been briefly described in connection with the Protestant occupation of the Eastern Province. The interest of the African Inland Mission in education and agriculture has been generally recognized. The Heart of Africa Mission is said to limit its work quite largely to evangelistic activities.

The *Congo Inland Mission*, representing the Mennonite Church of America, is in the southwestern section of the Kasai District. The work, begun about ten years ago, has three stations under the direction of American missionaries. The one station visited has four missionaries. The plant consists of two small brick residences, a brick church, a school, shed, small houses for boys and girls, a dispensary, and a carpenter shop. The enrollment of the school is 150 and the instruction covers the three R's. The older boys are being trained to teach and carry on evangelistic work. While there is no class work in manual training, all the boarding pupils assist in the general work of the station, including the building operations. The missionaries on the field realize the importance of education and are planning to make provisions for school work. In view of the fact that the mission headquarters at Charlesville are near the great diamond mining operations of that region, it is to be hoped that the American Board will provide liberal assistance for the adequate educational development of this important station.

The *Garanganza Evangelical Mission* is located in the Katanga Province. It is reported to have six stations. The *Congo Evangelical Mission*, or Pentecostal Mission, is reported to have five stations in the Katanga region.

The *Seventh Day Adventists* have two stations in the Eastern Province, and the *Westcott Brothers' Mission* is in the Sankuru and the Kasai Districts. This mission has done a large amount of grammatical and translation work.

III. SUMMARY AND RECOMMENDATIONS

The extensive areas, the wealth of resources, and the eleven million Native people of this great inland colony have been briefly described. The serious problems of health and sanitation, the primitive character of the widely scattered population, and the tropical climate, have been shown to be difficult elements in the development of the colony and the civilization of the people. In view of the brief time since the Belgian Government has had control of the colony, commendable success has been achieved in the establishment of peace and order, in combatting the ravages of disease, in the introduction of economic undertakings, and in the encouragement of educational missions. The extent of this success is, however, but a beginning of the great work that calls insistently upon the government and all agencies interested in the possibilities of the colony and its Native people.

The educational activities have been maintained almost entirely by Protestant and Catholic missions. The friendly attitude of the government to educational missions has been of great encouragement to them in their heroic efforts. Their civilizing work has been of inestimable value to the colony. Their self-sacrifice and their devotion deserve the appreciation of civilized people everywhere. Roman Catholic missionaries have established significant beginnings in education at great cost to health and life. In some respects Protestant missions have worked even under greater difficulties in that they not only endured the torrid heat and the menace of dangerous diseases, but that they were also working with a European government and people differing in language and in customs. The appreciation shown by the Belgian Government for the missions of European and American origin has been richly deserved, for they have served with complete loyalty to the government of the colony. A striking quality of the Congo missions has been that they have gone far into the interior of the colony and aimed directly for the masses of the people. So concerned have they been for the primitive multitude of the unknown areas that they have overlooked the need for the development of Native leadership to assist them in directing their vital influence. In this respect the missions of the Congo are in rather striking contrast with those observed in many of the other colonies. Elsewhere educational efforts have been too largely limited to the coast Natives and the education has been exclusively of the clerical and literary type. In the Congo the missions have endeavored to spread their influence so rapidly that they have been compelled to limit the training to the simplest rudiments. So thinly has their influence been spread as to be in danger of disappearing as soon as the supervision of the missions has been slackened or removed. Fortunately both missions and government are now beginning to realize that they must provide for a more advanced training of selected Natives so that they may be able to share in the direction of the educational and religious activities. The government schools taught by Catholic teaching orders at the political centers are gradually training Native pupils who have been assembled from the lower schools in different parts of the colony. At the last meeting of the Congo General Conference of Protestant Missionaries the following resolutions were adopted:

> That missions shall provide advanced instruction in every line as fast as our Natives are prepared to profit by it. We should make the largest use of our present equipment before attempting new schools. All boarding schools should advance the work of the elementary grades, up to the eighth grade or Standard VI.
>
> That secondary schools should be built and equipped as fast as staff and building can be supplied without seriously affecting the boarding schools.
>
> That we establish at an early date Union Higher Schools, suggesting the following as possible locations: the Equatorial Section, Higher Congo, Kasai, Katanga, and the strengthening of the Union School at Kimpese for the Lower Congo.

The following recommendations are offered to indicate the general educational needs that should be considered by the government, missions, and commercial concerns:

1. That all who are concerned in the education of the Natives distinguish between the educational needs of 2,200,000 children of school age and the training of Native

teachers and leaders for the masses of the people. A system of education that fails to provide these two types of education will fail to provide the training necessary for the development of the people.

2. That the essential elements of education for both the masses and their teachers have regard for the following elements, namely, health, ability to develop the resources of the country, household arts, sound recreation, rudiments of knowledge, character development, and community responsibility. To realize these ends it will be necessary for the schools not only to provide the usual classroom subjects but to train the pupils in the cultivation of the soil, to require them to observe proper standards of conduct in their homes and in their dormitories, and to apply their knowledge in the school life and in the communities to which they go. Native teachers should have advanced training in the subjects and activities they are to teach.

3. That the school system in each area controlled by missions or government provide for a gradation of schools patterned after the system in Natal, South Africa, or the Scottish mission schools of Calabar, Nigeria. The essentials of such a system are: (1) A central teacher-training school with boarding pupils to which selected pupils are sent from the next lower grade of institution. (2) Community center schools, with boarding facilities, for selected pupils from the lowest grade of schools; these schools to have special facilities for influencing the people of their neighborhoods. (3) Local day schools under Native teachers trained not only to carry on school work but for leadership in the school community.

4. Probably the most vital needs of existing educational systems in the Congo are: (1) Adequate and effective supervision of outstation schools. So far as possible this supervision should for the present be largely done by missionaries and other Europeans. (2) Every school officer from the Native teachers in the bush schools to those in general charge of the work should be constantly on the alert to discover pupils of promise and to advance them to higher grades of education. Through supervision and selection the school systems will be gradually advanced from their present condition.

5. That the education of women and girls receive much more serious consideration both as to quantity and quality in every grade of school.

6. That the languages of instruction be chosen with as much regard as possible for the tribal language prevailing in the school community. To encourage intertribal communication it is desirable that some lingua franca shall be chosen. The higher grades of pupils must have a knowledge of French as a means of communication with government officials and access to the achievements of civilization. The relative emphasis on the local language and the lingua franca should be determined by the character of the local language and the number of people by whom it is used. These elements must also be considered in the selection of the lingua franca.

The application of these suggestions would probably have the following results in the school system: (a) A tribal language would be used in the first two or three years of the school; (b) The lingua franca, possibly one of the three or four great languages

of the Congo, would be added in the middle school; (c) French would be taught from the fourth or fifth year upwards. Mission societies are to be highly commended for their persistent and laborious efforts to translate Native languages into printed form. The problems involved are most perplexing and require unusual statesmanship, especially as to the selection of the Native languages that are worthy of the expense, time, and energy required for the task. It is to be hoped that government and missions may cooperate in this important and difficult undertaking.

7. Health conditions in certain districts of the colony are so perplexing and serious as to require the assistance of international health organizations interested in Central Africa. Government and missions have had sufficient success in controlling even the dreaded sleeping sickness to justify an emphatic appeal to these international health organizations to join in their great responsibilities.

The cordial cooperation of the Belgian Government in the study of the school activities in the colony makes it possible for the Commission to offer the following suggestions for the consideration of the government.

1. The education of Native peoples is of such vital importance to the colony as to require a special department for the direction and development of school activities. The present assignment of education as a secondary responsibility of the Department of Justice does not recognize the importance of education as a colonial activity. The director of such a department should be familiar with the best systems of colonial education in every part of the world. His sympathetic supervision of all systems of schools in the colony would contribute vitally to the harmonious development of the colony and its Native peoples.

2. As soon as the financial resources are available government aid should be extended to educational institutions of all missions whose schools have attained the standards required by the government.

3. The recognition of Native teachers by the government would aid materially in attracting Natives of ability to the occupation and retaining them in the service as against the tempting offers of higher wages by commercial concerns. The form and condition of such recognition require careful consideration.

4. The agricultural improvement of the colony is possible only through governmental provision for farm demonstration and other forms of instruction for the Native farmers in food production, and especially in the breeding and care of the small animals, such as chickens, ducks, and rabbits. Large farming operations for commercial purposes are important, but the cultivation of the soil by the small Native farmer is much more important to the general welfare of the colony.

5. The opportunities for training of Native medical assistants by the government should be greatly increased so that a sufficient number of health workers may be available to cope with the tremendous demands of the situation.

6. The Commission for the Protection of Natives, which is probably the most significant organization for Natives in the colony, deserves the continued encouragement and increased support of the government in its important work.

The following are the recommendations which apply especially to Protestant missions:

1. The increasing desire of Protestant missions to cooperate with the Belgian Government should be encouraged in every possible way. This desire is so emphatically and clearly indicated in the resolutions of the Conference of Foreign Missions Boards working in the Congo as to be worthy of presentation herewith:

> We recognize the very great necessity of keeping our missionary force in intimate touch with Belgian home life and government in order that the missionary may be properly trained for his work in a Belgian colony.
>
> The missionaries of the Protestant missionary societies working in the Congo will be visiting Belgium in increasing numbers for the purpose of further familiarizing themselves with the French language, Belgian customs, and home life; also in some cases for the study of tropical medicine and other subjects at the university. We therefore recommend that an office be established at Brussels to assist the missionaries in making helpful contacts with this end in view. . . . The provision of French-speaking teachers from Belgium or other French-speaking lands is important and urgent.

2. There should be effective cooperation of mission societies for great purposes possible only through union efforts. It is probable that the Congo missions have realized a greater degree of cooperation than those of any other colony visited. Possibly the most important union effort is an effective cooperation for the development of Christian work in such large centers as Boma, Matadi, Kinshasa, Stanleyville, and Elisabethville. These large centers are drawing the representatives of various missions in such numbers as to require the combined strength of all societies. The neighborhood work in these centers should provide for activities such as are maintained in European and American cities by social settlements, Y. M. C. A. and Y. W. C. A., and city missions. So far as we have observed, none of the centers mentioned have a Christian work that is in any way equal to the demands of the situation. Other forms of cooperation that are possible are union hostels, such as the one now under way at Kinshasa; union purchasing agencies; union river boats.

3. The masses of Natives assembled at Elisabethville, Panda, and Kambove by the great mining operations require the best statesmanship and the most liberal support of all missions that adequate provision may be made for the education, recreation, and religious life of the thousands of Natives who are subjected to the disturbing influences of these mining centers and then returned to their Native villages widely scattered through Central Africa.

Chapter XII

LIBERIA

Education is of unique and emphatic importance in a republic. Wise and sympathetic rulers in a colony may be able to manage the government and develop the colony until the people are sufficiently advanced to participate in the administration of affairs, but the safety and success of a republic require that the educational system shall as soon as possible both educate a leadership interested in the welfare of the masses and train the masses to observe the laws of hygiene, to work successfully, and to maintain the morals and morale of the republic.

In view of these facts the evaluation of education in Liberia has special significance in determining the future possibilities of the Republic. As self-government by people of African origin is a matter of concern not only to the Africans and their friends, but also internationally, it is necessary to show the relation of education in Liberia to the perplexing problems of health, industry, and government.

The outstanding facts presented in this chapter are, first, the promising possibilities of the virile primitive groups and the evidence of extensive natural resources of the interior country; second, the small scattered settlements of civilized Americo-Liberians and coast Natives, hitherto unable to develop the people or the resources; third, the serious problems of finance and organization confronting the government; fourth, the inadequacy of the educational and religious facilities of mission boards, whose devoted labors have been very largely confined to the coast areas; and fifth, the inability of the Republic to supply educational facilities, a condition which impelled the Secretary of Public Instruction to write in his Report for 1921: "It is impossible to maintain a decent public school system. This generation of children is being shamefully robbed of advantages and being hopelessly crippled for usefulness to the state." All seems now to depend upon the proposed American loan. It is generally agreed that the successful administration of this loan will solve the serious problems confronting Liberia and make possible the extension of educational and religious facilities for the development of the Republic. Part I of this chapter presents the economic and sociological backgrounds of education; Part II describes the educational facilities; and Part III contains the summary and recommendations.

I. ECONOMIC AND SOCIOLOGICAL BACKGROUND

The Republic of Liberia is on the upper west coast of Africa. With Sierra Leone to the north, it occupies the southernmost part of the north African continent, where the coast bends abruptly eastward toward the Gold Coast and Nigeria. Its area of 45,000 square miles equals that of the state of Pennsylvania, and is but little less than that of England. Its coast line is 350 miles long and its jagged interior boundary runs at distances varying from 75 to 150 miles from the coast. Its Native population,

estimated at 1,000,000 to 2,000,000, is little known. The coast groups, which have attained various degrees of civilization, are estimated to include between 50,000 and 60,000 people, of whom probably 30,000 may be said to observe European or American standards of life. The Americo-Liberians probably number about 15,000, and the white population includes not more than 100 persons of European and American origin.

The significant elements in Liberia are, first, the emphatic differentiation of the interior masses of the Native peoples from the small groups of Americo-Liberians and Native peoples associated with them in a series of settlements along the coast; second, the economic possibilities of the country; and third, the present form of government, together with the forces, historical and otherwise, that have contributed to the present conditions. The failure to distinguish these three elements has led to much confusion in determining the present condition and the possibilities of Liberia. Even the little that is known of the Native people indicates that they are equal in possibilities to those of the neighboring colonies. The economic resources of the well-drained country, the forests, the minerals, the water power, give promise of great future development. The effort to establish a republican form of government among African people has commanded the interest of the civilized world during the one hundred years that have passed since the first company of freed slaves was landed in 1822 on this African coast. The Republic has passed through many interesting and often tragic experiences. The little company that landed in 1822 has extended civilization thinly along the coast. Europe has looked on with mingled emotions, always doubtful of the success of the undertaking, sometimes apprehensive as to the effect of the experiment upon neighboring colonies, and in some instances with a selfish desire to acquire and control the resources of the people and country. America also has shown varying attitudes. Fundamentally the desire among Americans has been that Liberia should succeed as a republic, though many unfortunately have no interest whatever in the subject. The thoughtful groups of American Negroes are eager to the point of anxiety for the success of the African experiment, and a very small number of white Americans have shared their interest with them. Some join those of Europe who doubt as to the success of self-government by black groups in any part of the world. The result of the American attitude has been that Europe regards Liberia as practically a protectorate of the American Government. On more than one occasion this interpretation of American interest has probably saved Liberia from catastrophes threatening its existence. The Republic is now passing through a very critical experience. It is generally agreed that the future depends upon the just and effective administration of a $5,000,000 loan from the United States Government. An accurate appreciation of the significance of this loan, as well as the future possibilities of the Republic, requires clear understanding of the elements described in the following paragraphs.

The Native People

The most important element in the future possibilities of Liberia is the Native group, variously estimated at from 1,000,000 to 2,000,000 people. The general condition of this group ranges from barbarism to the higher forms of primitive society,

with a negligible few who have attained the simpler forms of civilization. As neither the coast government nor the missionaries have exerted any appreciable influence upon the Natives, they are living according to the customs of their tribes. The chiefs exercise authority and enforce order to suit their own purposes and to carry out tribal traditions. This situation has been modified only by the spasmodic efforts of the government to collect taxes and draft soldiers, though in the past two or three years the government has been able to exercise this authority with more success than formerly. Nevertheless, taxation has been very limited and quite irregular. The usual form of the family is polygamous. The dwellings are small mud-covered huts, grouped in villages ranging from five or ten huts to four or five hundred. The principal occupation is the cultivation on small plots of ground of such crops as rice, corn, cassava, yams, potatoes, cotton, and tobacco. Nearly all the villages have some handicraft, including the working of iron, leather, and silver; the making of baskets and pottery; the weaving and dyeing of cloth. The domestic animals of the villages are cattle, sheep, goats, and sometimes pigs and chickens.

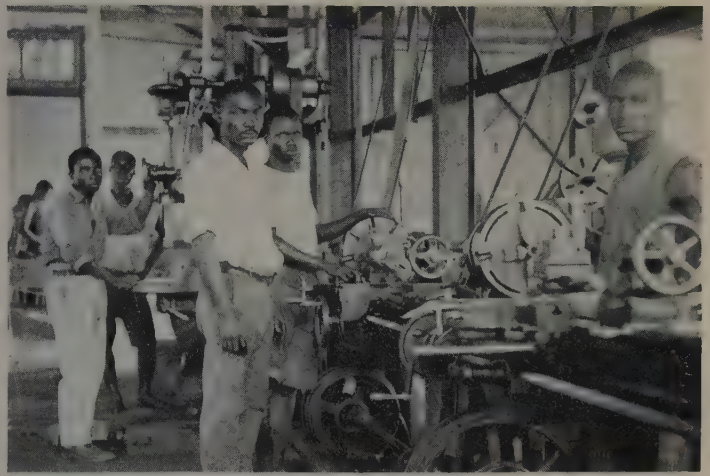
The Natives who have entered mission schools have responded to the satisfaction of their teachers. Some of these pupils have proceeded to Europe and America and have completed the courses of instruction in colleges and universities with credit. Two Liberian tribes are recognized for their ability by all who have studied the coast regions of West Africa. The Vai people are said to rank high among the Native tribes of West Africa. Their most important achievement is the development of a Native alphabet and a written language quite independent of European influence. The second group is the Kru Nation of the central coast region of Liberia. These peoples are well known for their physical strength and their skill as boatmen. Practically all the west coast ships are manned by Kru Natives, who handle the heavy cargoes during the time that the ships are in the tropical regions. This is especially true of British and American ships, whose officers take on the Kru workmen at Freetown or Monrovia and carry them along until they return to Freetown on their way to Europe or America.

The Statesman's Year-Book reports six principal stocks—Mandingoes, Gissi, Gola, Kpwesi, Kru, and Greboes. Some authorities add other tribes, notably, the Mendi and the Vai tribes in sections next to Sierra Leone. As Liberia has not been adequately studied all efforts to describe the people are necessarily more or less conjectures. Numerous articles of interest have been written. The books of Sir Harry Johnston and Professor Frederick Starr provide much useful information. The one certain fact is that the Native people are in their natural primitive condition with evidences of physical strength and industry that rank them with the peoples of neighboring colonies.

A recent tour of the northern and western sections of Liberia, arranged by Bishop Overs of the Protestant Episcopal Mission Board, furnished a number of interesting facts concerning the villages and the country through which the party traveled. The party consisted of four white American clergymen and one Native clergyman. They proceeded by rail from Freetown, Sierra Leone, and entered Liberia near the northern boundary about February 17, 1922. They traveled along the French border

A Kindergarten at Yakusu

Outstation Teachers at Yakusu Training Center



Machine Shop of the Government Technical School, Accra

Teaching Staff at School for Sons of Chiefs, Bo, Sierra Leone

SCHOOLS FOR BOYS AND YOUNG MEN

Girls at Yalemba, with University Teachers from Australia

Special School for Children of Mixed Parentage at Kindu

Home Industries at St. Hilda's School, Natal

Native Women Teachers, Still All Too Few in Africa

SCHOOLS FOR GIRLS AND YOUNG WOMEN

The Liberia College Building, Now Out of Repair and Unused

A View of the St. Paul River, in the Interior of Liberia

A Market Street, Monrovia

President's Mansion, Monrovia

SCENES IN LIBERIA

JAMES EMMAN KWEGYIR AGGREY

Native of the Gold Coast, educated in Africa and America. Now completing the requirements for the degree of Ph.D. at Columbia University.

PLENYONO GBE WOLO

Born in the Kru coast, Liberia. Received the degree of A.B. from Harvard University and A.M. from Columbia, and graduated from Union Theological Seminary, New York City.

C. KAMBA SIMANGO

Born in Portuguese East Africa. Early schooling in South Africa. A graduate of Hampton Institute, and now finishing his B.S. requirements at Columbia.

FREDERICA BADO BROWN

A native of Liberia. Received the degree of A.B. from Lawrence College, Wisconsin, and has taken special courses for Y. W. C. A. work in which she is engaged.

NATIVE AFRICANS OF INTELLECTUAL ATTAINMENTS

The success of these typical full-blooded Africans at colleges and universities of recognized standing is a significant answer to the question of the educational possibilities of African Natives

LIBERIA

Missions and schools are chiefly distributed along the coast. The interior areas are almost entirely undeveloped.

and then southward to Monrovia, where they arrived on the 22nd of March. Their diary reports personal observations, interviews with chiefs, conversations with people, records of temperature and altitude, and estimated distances. In view of the lack of facts concerning the interior tribes it seems worth while to note the more important observations made by this party.

Villages

Probably the most notable fact reported is the proximity of villages to each other. A record of distances and the number of huts for a portion of the journey illustrates this fact. In the first part of the journey, covering 40 miles, there were 12 villages with a total of 645 huts. The average distance apart of the villages was about three and one-half miles, and the average number of huts 53, ranging from 12 in the smallest village to 120 in the largest. In the second part of the journey, covering fifty-eight and one-half miles, there were 16 villages, an average distance apart of three and three-quarter miles. The huts reported for 13 of the villages was 1,034, an average of about 80 huts to a village, ranging from 12 as the lowest to 206 as the highest. In the third section they traveled sixty-nine and one-half miles and passed through 14 villages, an average distance of about five miles. In 13 of the villages there were 1,789 huts, an average of about 138 huts to a village, ranging from 12 in the smallest to 350 in the largest. In the first part of the journey, the distance between the villages was about three miles as against 7 to 9 miles in the latter part of the journey. The average number of huts in the 60 villages reported was about 95, ranging from 12 in the smallest to 574 in Bokasa, the largest. The large villages with 200 or more huts are usually the residences of the paramount chiefs, who rule over a number of villages.

Native Rulers

The comments on the Native rulers indicate the appearance and character of some of the men who rule over the people. The village of the first paramount chief visited had 60 huts. The chief is described as a man with dignity and grace, eager for schools and a hospital, and willing to help in every way. Another town chief is described as "distinguished in appearance." The paramount chief at Woblama expressed eagerness to have a school, was willing to build at any place selected, and agreed to put boys and girls in school and supply the necessary food. He was pleasant and genial in manner and his gray hair added dignity to his appearance. The number of the villages occupied by paramount chiefs indicates that the scope of their influence may not be extensive. Those mentioned are probably the more impressive men met. Under the wise direction of a strong central government, it is probable that these chiefs and paramount chiefs would respond helpfully to efforts for the improvement of the people.

Village Handicrafts

Possibly the most valuable index to the possibilities of the people is in the record of the occupations, handicrafts, and products observed in the villages. In the first group of ten villages, the principal occupation is farming. The handicrafts are basketry, the making of pottery, the weaving and dyeing of cloth in several villages, and goldsmithing in one village. In the second group the activities are very much the same as in the first with the omission of goldsmithing and the addition of blacksmithing and leather work in several villages. The third group of villages includes all the ctivities of the first two groups with the addition of silversmithing in two

villages and carpentering in one. The fourth group reports all the handicrafts in the preceding groups, with the exception of the goldsmithing. It is noticeable that there are silversmiths in three of the twelve villages. The party reports the village of Bone as "one of the best towns visited." In this town there are 259 good houses and a paramount chief and a town chief dwell there. The handicrafts are reported as blacksmithing, silversmithing, carpentering, leatherwork, and the making and dyeing of cloth. The domestic animals include cows, goats, and sheep, all in good condition. The farm products are cotton, rice, cassava, yams, potatoes, corn, and other vegetables. With farming as the principal occupation it is evident that the people of these villages have considerable industry and skill.

Religious Life

The comments of the diary on religion are chiefly concerned with the inroads of Mohammedanism. It is to be understood that, with the exception of the Mohammedan influence, the Native people are as yet practically all pagan. Reference is made to the presence of a few Mohammedans in about twelve of the villages. The village of Mamatahum is described as a Mohammedan town with a resident priest. The village of the paramount chief, two miles away, is also described as a Mohammedan town where a priest is being prepared for ordination. Another village six miles away is reported to have "many followers of Islam, though one judges rather superficially." The report of the village of Bakedon is that "Mohammedans are very strong here, undoubtedly their strongest center in Liberia. There is, however, no antagonism toward Christianity." Mohammedans are reported in several of the following villages, notably in Bokasa, where the report states, "There are many Mohammedans, but no mosque. They pray in a clear space under the trees outside of town." The inference from these reports is that Mohammedanism is established in a number of villages in the area adjacent to French territory and Sierra Leone. Christianity has evidently had practically no influence in the interior of the country. Representatives of the Lutheran Mission were reported to have visited some of the interior villages, and one or two military posts maintain schools where Christianity is the religion.

The Americo-Liberians

The Americo-Liberians and the Native groups who have attained some degree of civilization are estimated to number from 50,000 to 60,000. These groups are in striking contrast with the 1,500,000 Natives of the interior. The nucleus of this civilized group is composed of Americo-Liberians who migrated from America between 1822, when the first settlement was made, and 1861, when the Civil War in America began. Those who have attained to the European or American standards of life probably number not more than 30,000. Of this group, the Americo-Liberians are probably about 12,000 or 15,000. The increase is said to be much more by the intermixture of the Americo-Liberian with the Native population than the excess of birthrate over deathrate on the part of Americo-Liberians. They live in towns and settlements along the 350 miles of coast.

Monrovia is both the political capital and the largest town. It has about 4,500 people, of whom some 1,500 are Natives of the Kru tribe, living according to their Native habits in an adjoining settlement. As Monrovia represents the largest and best development of the Americo-Liberian group, it may be well to describe it in some

detail. The city is located on a peninsula, on land that is in part sandy and in part quite rocky. At the water's edge are warehouses and landing sheds. The four or five important streets of the town run parallel to the bay for a distance of five or six rather long blocks. Just on the inside of the warehouses and landing sheds is Water Street, a narrow way, paved with cobble stones. Many of the buildings are low sheds in front of which vendors sell vegetables, fruits, candy, and other small wares. This street also contains the postoffice, the customs house, and a number of stores, some of which are well constructed. The second street, slightly elevated above the level of the first, is known as Front Street, on which are located the substantial buildings of the Bank of West Africa (British), the Elder-Dempster office, and Faulkner's Hotel, owned and maintained by an American Negro who is both a skilled mechanic and a very good business man. The third is Ashmun Street, which contains most of the important buildings of the town, including the homes of the representatives of the American and European Governments, the buildings of the American Methodist Mission, the Executive Mansion, the offices of the War Department and the Court, and a few other buildings of less importance. The last is Broad Street, on which are located the hall in which the Legislature meets, three or four churches, and a few residences. As there are no vehicles of any kind in the town, the streets have a peculiar appearance of not being used, and the vegetation on the road has frequently to be cut. The limited extent of streets and the absence of roads into the interior give little occasion for the use of automobiles or other vehicles. The Legislative Hall is a three-story building in rather poor repair. The lower floor is occupied by the Treasury Department. The second floor is a large room in which the Legislature convenes. At present it is occupied by the classes of Liberia College when the Legislature is not in session. The Liberia College building is located on a field of large boulders at the extreme end of Broad Street. It is constructed of brick, with porticos arranged about it on the first and second floors. The wooden parts of the building have so deteriorated as to make it untenable. The Executive Mansion is a large square building with porticos arranged about it on all floors. There are a number of comfortable and substantial residences in the town, One of the best of these is now occupied by the United States General Receiver of Customs. The French and German wireless stations are located on the outskirts of the town. The German wireless and cable station, in an attractive position overlooking the harbor, is a large and well-arranged compound. The buildings and equipment were taken over by the Liberian Government during the war and the service temporarily discontinued. The French wireless station, a little distance from the town, has continued in operation. The British Consulate, located some distance away, is a comfortable residence of attractive appearance and pleasing surroundings.

In general appearance the town and its inhabitants have many points of resemblance with some of the small leisurely cities of Europe or America. With the exception of Water Street and Kru Town, where the Native people are more in evidence, there is little evidence of business or other activities. The people on the streets of the town are almost all clothed according to European fashion. Possibly a tenth of the population are in Native garb, and a still smaller proportion are dressed only from the

waist down. The conversations, writings, and manner of life of the Americo-Liberians reflect the traditions that originated the idea of a republic in Africa, and the influences to which they have been subjected in their efforts to continue their existence and maintain the governmental authority. They reflect also, to some extent, the social customs of the southern states of America prior to the Civil War, with a ruling class very little concerned with the economic activities of life. The attempt has been made to transfer the political ideals of America, the customs of the official classes of England, and to some extent the manner of life of an aristocratic group. The visitor is impressed by the general ability among them to discuss the great principles of government. The training and education seem to have been concerned with governmental forms and legal procedure. The deserted rooms of Liberia College at the time of visit contained pupils' essays and orations, giving expression to the great ideals of political liberty in dignified and impressive English. These papers were found in teachers' and pupils' desks as they had evidently been left when the building was abandoned many months before. Other observers of school work in Liberia have noted the unusual interest of high school pupils in literature pertaining to government and political questions.

The ideals of life and of education have undoubtedly been formed under the influence of the very unusual occasion that not only originated the republic, but has continued it to this day. The little group of civilized Negroes from America, planted on the coast of Africa with millions of uncivilized black people all about them, have very naturally believed that it was their first duty to establish government according to the forms and ideals under which they were transferred to Africa. It was not strange that their interest in government should have excluded their appreciation of the importance of agriculture and of the industrial development of the country. Their study of literature and history supported their over-emphasis on government as the chief agency for their own success and for the development of their republic. The nations of Europe and America would have over-emphasized the place of government if the training of the youth had depended exclusively upon the ideas they received from school books, poems on liberty, and political orators. These exaggerated appreciations of government have fortunately been modified in the thought of the successful peoples of the world by the influences of the home, the church, the economic activities of agriculture, industry, and commerce, and by many other forces little known to the Americo-Liberians. These political notions had their origin not only in the ideals with which the Republic was founded but possibly more in the type of society the ancestors of the Americo-Liberians had known in that part of America from which they came. There the governing classes were not supposed to be directly concerned with industry and agriculture. The overwhelming responsibility of this little group not only to govern but to save themselves from absorption by uncivilized masses naturally impelled them to cling desperately to the political forms, which, they had been taught, were to be the foundation of their liberty and their success.

The present condition of the country as well as the conception of government and life all indicate the failure of the Americo-Liberians to recognize the importance of the agricultural, industrial, and commercial development of the country. The

observer obtains the impression that the great economic movements of the nineteenth and twentieth centuries seem to be almost unknown in Liberia. There has evidently been no effective interest in highways, railroads, telegraphs and telephones, agricultural and industrial development, and many other activities now under way in every African colony visited. Equally unfortunate has been the disregard of the forces and conditions that make for the health of the people. There is practically no evidence that the Americo-Liberians understand the interest of modern society in the health of the community. In view of the tropical climate and the pioneer conditions of the country, this oversight is a constant menace and has more than once threatened the very existence of the republic. The educational welfare of the people has been left almost entirely to foreign mission societies. The number of schools made possible by the Americo-Liberians themselves is practically negligible, and the type of education in which they are interested is so exclusively concerned with preparation for clerical pursuits and government service of a literary character as to exclude any effort to prepare the youth to deal with the hygienic, agricultural, industrial, and social needs of either the Americo-Liberians or the Native masses. After a hundred years of life in Liberia, there are but a negligible number of Americo-Liberians who are successful farmers, mechanics, or professional workers prepared to deal adequately with the resources of their country.

The religious life of the Americo-Liberians resembles in some respects the church life and attitudes of a conservative community in England or America. Practically all have some connection with a church, usually Protestant. They attend church with regularity and the Sabbath is generally observed. Many of the services are dignified and impressive. The interpretation of religion is usually abstract. The recognition of the practical applications to life is rather exceptional. In some of the churches revival services of a most emotional type are held at irregular intervals. Under the leadership of foreign mission societies, the churches are now directing their efforts more and more to the needs of the people. Some of these efforts are commendably effective in providing sound recreation and other activities for the improvement of the people. Some of the religious leaders assert that it is difficult to maintain civilized and Christian standards of marriage and life in communities surrounded by the great masses of uncivilized people.

Economic Possibilities

The economic possibilities of Liberia are very great. Nearly all of the 45,000 square miles of land is believed to be suitable for cultivation. The country is drained by an unusual number of streams. The land is rolling, and in the interior sections has an approximate elevation of 1,000 to 2,000 feet above sea level. While the climate is tropical, the heat is modified by sea breezes and by the varying altitudes. There are extensive forests and considerable evidence of mineral resources. American officers state that minerals and precious stones are known to exist in Liberia, including petroleum, gold, diamonds, asbestos, coal, mica, aluminum, and iron. Even with the limited development of the interior, the country has been able to export a variety of

products, including palm kernels, palm oil, coffee, ginger, piassava fiber, kola nuts, ivory, hard woods, dye woods, and rubber. According to consular reports, the products capable of being developed on a large scale are cocoa, pepper, calabar beans, log wood, rice, sugar, starch, fruits, cotton, tobacco, and corn. These varied products, together with the fertile character of the land and the fairly numerous population, indicate that the Republic of Liberia compares very favorably in possibilities with the other colonies of West Africa.

The wet and dry seasons constitute the chief divergencies in the climate. On the coast and in the interior forest country north of six degrees latitude the heavy rains begin in April and last to the middle of November, with a brief dry season in August. The long dry season is from December to April. South of the sixth degree of latitude the rains are more continuous. The extremes of heat are in the dry season. The maximum temperature is reported to be approximately 100 degrees in the hottest season and about 57 degrees when it is coolest. Records of three years observation at Monrovia are as follows: Mean temperature, 78.6 degrees; mean maximum temperature, 84.6 degrees; mean minimum temperature 74.4 degrees. The rainfall is reported to be 179 inches, of which 170 inches fall during the seven rainy months. An American officer who has had considerable experience both in Panama and Monrovia asserts that Monrovia has the better climate.

The long coast line and the numerous rivers of Liberia offer advantages of an industrial and commercial character worthy of development. The comparatively short distance of the inner boundary from the coast line, varying from 75 miles to 150 miles, makes the country easily accessible to ocean traffic for industrial and commercial purposes. Even though the rivers are navigable by launches for only short distances, they are available for canoe service by Natives for long trips, and may be developed as a source of considerable water-power. Whatever their possibilities for power or transportation, they are of inestimable value as a drainage and irrigating system for the interior country. Altogether there are six large rivers, and at least twenty smaller streams, nearly all flowing southwest, linking the interior with the coast. At present there are no real harbors. Vessels have to lie out at a distance varying from three-quarters of a mile to four miles from the shore. The best port is Monrovia, where ships may anchor at a distance of three-quarters of a mile out. With proper port development, the landing facilities could be made satisfactory, thus contributing greatly to the development of the resources. The record of customs revenue and the number of merchant vessels calling give some measure of the extent of commercial development. The following facts from the report of the General Receiver of Customs are significant:

In 1913, 1,322 mercantile vessels, with a total tonnage of 2,690,178 tons entered and cleared Liberian ports. In 1915 these figures decreased to 344 vessels of 803,151 tons, and in the first eleven months of 1917 only 199 vessels with a total tonnage of 421,376 tons entered and cleared from Liberian ports. The total in 1917 was 245 vessels of 565,072 tons.

The revenues of Liberia have fallen off disastrously since 1914 in consequence of the war. In 1913, the last full year before the war, the total customs revenue for Liberia was $485,576.80 and it was increasing, but it steadily declined to about $147,000 in 1918. At the end of the war there were some 700 tons of coffee, 7,000 tons of piassava fibre and large quantities of palm kernels, palm oil, and ivory awaiting shipment.

With the resumption of trade this produce will be shipped and Liberia will have means to purchase abroad and import the many commodities which it has been impossible for so long to secure.

The Liberian Government

Appreciation of the present status of the Liberian Government requires a reference to the origin of Liberia. According to the historical records, there were two general purposes in mind. The first of these was the desire to deport from America, particularly from the southern states, Negroes who had been freed and whose presence in America was an embarrassment to the system of slavery or a burden upon the resources of charity. The second purpose was that of a philanthropic movement for Negro colonization in Africa.

Samuel Hopkins in 1773 proposed missionary activities in Africa "with a nucleus of trained Natives from the United States." Thomas Jefferson in 1781 advocated the gradual abolition of slavery by enfranchisement, deportation, and colonization. In 1800 the Legislature of Virgina requested the government to negotiate with the President of the United States "on the subject of purchasing land without the limits of Virginia whither persons obnoxious to the law or dangerous to the peace of society may be removed," and Africa was suggested as an appropriate place. In 1816 the American Colonization Society was organized to make possible the colonization of American Negroes in Africa. The United States Acts of 1818 and 1819 declared slave trade to be piracy, and provided that Negroes captured from slavers should be safely kept, supported, and removed beyond the limits of the United States. Part of the money appropriated for these purposes was used in the efforts to colonize Negroes on the West Coast of Africa. The expenditures and activities of the United States Government and the American Colonization Society were at times so intimately associated as to make it difficult to distinguish between them. One authority states, "government funds were employed to colonize captured Africans, to build homes for them, to furnish them with farming utensils, to pay instructors to teach them, to purchase ships for their conveyance, to build forts for their protection, to supply them with arms and munitions of war, to enlist troops to guard them, and to employ the army and navy in their defense." Futile attempts to make settlements were made in 1820 and 1821. Of the first, it is reported that "the Natives refused to sell the land, and the two agents and a third of the colonists soon died of fever and the rest went to the nearby British colony of Sierra Leone." The second attempt was also defeated by the refusal of the Natives to sell.

The first purchase was made on December 15, 1821, when the representatives of the United States Government and the American Colonization Society bought from the Natives a strip of coast 130 miles long and 40 miles broad. The report states that the "lieutenant energetically persuaded the Natives to sell the Montserrado site. The price paid was a miscellaneous assortment, including muskets, powder, tobacco, unbrellas, hats, soap, calico, and other things." The place was called Monrovia in honor of the President of the United States, and the surviving emigrants of the previous expedition were brought from Sierra Leone in 1822. American

naval vessels brought additional settlers in the following years and the colonists are reported to have "adopted a so-called constitution which, however, was little more than a set of community by-laws, and they entered upon a scheme of self-administration."* The early years were filled with many difficulties, including attacks from the Natives, lack of food, bad health conditions, misunderstandings among the colonists themselves, and differences with neighboring colonial powers. The more important of these experiences are summarized in the following statement from the Report of the Secretary of State to the President of the United States in 1910:

About 1832 a new phase of the settlement began. Various state colonization societies, which had been organized following the example of those of Maryland and Virginia, undertook to found separate settlements on the neighboring coast. The interests of these independent and rival settlements naturally clashed. The need of general laws and supervision became apparent if the essential American character of the settlement and its perpetuity were to be maintained. A movement toward a federation of the settlements was successful. All the settlements except Maryland in Liberia united in 1837 to form the Commonwealth of Liberia, governed by a board of directors delegated by the several parent societies in the United States.

This Commonwealth, like the primary settlement, was merely an organized community without international status or sanction. Notwithstanding this, it asserted one of the prerogatives of sovereignty by imposing customs duties on imported wares. This was resisted by the neighboring British Colonies of Sierra Leone. The dispute between the Commonwealth and the British Government was not adjusted, by reason of the want of national power on the part of the colonists. The remedy for this situation was obvious. The parent societies in the United States conveyed their rights to the council of the Commonwealth—merely reserving ownership of a part of the lands they had purchased—and advised the colonists to declare themselves independent, elect an assembly, and frame a constitution. On July 24, 1847, this change was effected with the consent of all parties, the Republic of Liberia being duly inaugurated under the adopted constitution and the elected president installed. The entrance of Liberia into the family of nations encountered no opposition on the part of the British Government. On the contrary, the Republic of Liberia was recognized by England in a few weeks and on November 21, 1848, a treaty was signed with Great Britain. Soon afterwards Liberia negotiated other treaties with France, the Hanseatic Republics, Belgium, and Denmark, thus establishing its position as a sovereign state.

Although thus recognized by important European states as a member of the confraternity of nations and admitted to the right of contracting treaties with them, the recognition of the new republic by the United States was long deferred, notwithstanding repeated overtures on the part of Liberia. Political and racial obstacles naturally interposed to prevent recognition so long as slavery endured in the United States. It was not until June 3, 1862, that tardy recognition was accorded to the Republic of Liberia by an Act of Congress, whereby the president was authorized to appoint diplomatic representatives of the United States to the Republics of Haiti and Liberia, respectively, under credence as commissioners and consuls general.

The present form of government is modelled after that of the United States. Executive powers are vested in a President and cabinet of six ministers. The legislature consists of two houses, a Senate of eight members serving for six years, and a House of Representatives of fifteen members serving for four years. The right to vote is granted to all civilized male persons twenty-one years of age who are of African origin and possess real estate in fee simple. Only persons of African descent are eligible to citizenship, and only citizens may hold property in fee simple. The suffrage test of civilization and property in fee simple limits the voting to about one-fifth of the 30,000 who have attained to the higher forms of civilization. This means that a total population ranging from a million to two million people is governed by the votes of about 6,000 persons.

*From Report of Secretary of State to the President of the United States, March 22, 1910. Senate Document 457, Sixty-first Congress.

Among the most persistent and threatening of Liberia's difficulties have been those relating to boundaries between the republic and neighboring colonies. In almost all of these disputes, Liberia has sought the aid and counsel of the United States Government. The United States has usually responded, but its efforts have not met with the desired success. The experience and position of the Government of the United States are described in the following quotation, indicating that the difficulties are not altogether in the colonial neighbors or in the indifference of the American Government:

> It is, however, to be remarked that in the past the assumption by the United States of the position of next friend has been unavailing, and the remonstrances of this Government have generally been met by an intimation that the dispute has been settled directly with Liberia. Something more is needed if the United States is to discharge any adequate function of advocacy and counsel for Liberia—such, for instance, as a treaty engagement whereby Liberia delegates and the United States assumes the function of attorney in fact for Liberia in matters of international controversy. There are many precedents for the delegation by a sovereign state of its international representation to the diplomatic machinery of another state.*

The present condition of the Republic of Liberia is exceedingly precarious. The origin and nature of the difficulties are by no means easy to describe. They are the result of conditions that have continued for many years and have been complicated and intensified by the Great War. A clear statement of the republic's problems before the war was made by a "Commission of the United States of America to the Republic of Liberia in 1909." This Commission, composed of white and colored Americans, approached the conditions of the republic with the utmost sympathy. The following statement of the problems indicates the vital character of the difficulties now confronting the republic:

> I. The maintenance of the integrity of her frontiers in the face of attempted aggressions of her neighbors against whose might she can oppose only the justice of her claims.
>
> II. The effective control of the Native tribes, especially along the frontiers, so as to leave no excuse for the occupation of her territory by her neighbors.
>
> III. The systemization of the national finances so as to render certain the meeting of all foreign obligations and to establish the national credit on a firm basis.
>
> IV. The development of the hinterland in such a way as to increase the volume of trade and thus supply the resources necessary for the increasing wants of a progressive government and at the same time enable the government to offer inducements to desirable emigration from the United States.
>
> V. Because Liberia has thus far failed in solving these problems satisfactorily she has found herself involved in controversies with foreign nations. These have created an unrest that hampers her internal development and have made her feel that her national existence is threatened by powerful neighbors without and by weakness within.†

The most important result of the recommendations of this Commission was the refunding of the Liberian debts through a loan of $1,608,000 by a group of American bankers, with British, French, and German associates. The loan was guaranteed by control of the customs and other assigned revenues which were placed under an international receivership with an American agent. This loan was not adequate and the financial situation of Liberia was further embarrassed by the war. The republic appealed to the United States Government in January, 1918, for a loan of $5,000,000

*Report of Secretary of State to the President of the United States, 1910, page 85.

†Ibid., page 89.

to pay all indebtedness and to reorganize the economic affairs of the Republic. The loan was approved in August, 1918, by President Wilson, and the Liberian Government was advised of the establishment of a $5,000,000 credit and the conditions attached thereto. The credit was accepted by the Liberian Government and arrangements were made to carry out the provisions of the loan. In June, 1920, the Liberian Legislature requested certain modifications in the loan plan. A Liberian Commission later proceeded to America. In June, 1921, the Secretary of State expressed the opinion that "in view of the time elapsed since the establishment of the credit and of the questions that might be raised as to the propriety of advancing money to Liberia as a war measure, it was hoped Congress would by joint resolution authorize specifically the proposed loan." Pending this action by Congress, Liberia was informed that the credit was withdrawn. A new plan of loan was formulated jointly by the Liberian Commission and the State Department. The terms were approved by the Liberian Legislature in January, 1922. President Harding has presented the loan and its terms to Congress. The House has already acted favorably. The Senate Committee has recommended the loan to the Senate and favorable action seems probable.

The terms of this loan are so vital to the future of Liberia as to merit description herewith:

Article I outlines the large expenditures to be made from the loan. These include $1,650,000 to redeem the bonded indebtedness; $350,000 for internal floating debt; $233,000 for internal funded debt; an advance of $348,000 for emergency purposes in connection with the immediate execution of the present plan and other smaller expenditures.

Articles II and III indicate the manner in which advances of money shall be made against the obligations of the Liberian Government.

Article IV states that the principal and interest of the United States loan shall be secured as a charge on all customs revenues payable to Liberia; on all revenues of the rubber tax, head money, postal revenues, and all other revenues.

Article V. The Government of Liberia agrees first, that a financial commission is to have charge of the collection, application, and administration of all the assigned revenues and receipts in accordance with the plan outlined in the agreement. The financial commission is to be composed of a financial commissioner at a salary of $15,000 per annum; a deputy-financial commissioner at $10,000 per annum; an auditor at $6,000; three administrative assistants at $6,000 each to be assigned as comptroller-general of the customs, commissioner-general of the interior, and director-general of sanitation; ten administrative assistants at $4,000, to be assigned as follows: Three comptrollers of customs, three district commissioners, two technical advisors on roads and posts, an accountant, and an agricultural advisor; two administrative assistants at $3,000 each. All members of the financial commission shall be designated by the President of the United States to serve during his pleasure, and shall be appointed by the President of Liberia. All Liberian officials who may be appointed by the Government of Liberia to serve in connection with the collection, application, and administration of the assigned revenues and receipts shall serve under the financial commission. The secretary of the treasury of Liberia and the financial commissions shall cooperate to bring order and system into the finances of the Government of Liberia. The second provision is that the government agrees, upon the request of the financial commission, to provide by law, adequate revenue guard and patrol service, both on land and sea. The third agreement is to maintain a frontier force sufficient to assure internal peace. The strength of the force shall be fixed by agreement between the Government of Liberia and the financial commission. The President of the United States is to designate four officials of military experience to serve as the four senior officers of the frontier force, and the Secretary of State may suggest a definite scheme for the reorganization of the frontier force. Other parts of the agreement provide that the financial commissioner shall not,

without the consent of the Secretary of State of the United States, approve any proposed budget in which the current expenses of the Liberian Government, including the expenses of the financial commissioner, shall exceed $560,000 per annum; that the Secretary of the Treasury of Liberia in accordance with recommendations of the financial commissioner shall from time to time prepare and submit to the Legislature for enactment into law a draft of a bill revising the customs duties and other revenues of the Liberian Government.

Article VI provides that the revenues shall be applied first to the expenses of the financial commission; then to the budgeted administration expense of Liberia; then to payment of interest on United States loans, and if there be a surplus, one-half shall be applied to the principal of the loan and the other half to the payment of any other amount which the financial commission may by further agreement between the Government of the United States and the Government of Liberia be required to pay.

Article VIII states that the life of the United States loan shall be deemed to be the period from the date of the agreement until all the advances made by the Government of the United States to the Government of Liberia shall have been fully repaid with interest.

The important reorganizations proposed by the terms of this loan give rise to two important questions that should be clearly considered by those who are endeavoring to forecast the future possibilities of the Republic of Liberia. The first question relates to the proposed uses to be made by the Liberian Government of the $5,000,000 credit and the probable resources of that government for the payment of the loan. The second question is concerned with the effect of the loan and the plans for its administration on the Republic of Liberia and its future possibilities. As to the proposed uses of the loan, the following quotation gives a general outline of the present intentions:

Refunding present indebtedness	$2,189,614
Advances on account of Liberian Budget for Administrative expenses (during a term of five years)	500,000
Road construction (over a program of five years)	482,700
Telegraphic communications	75,000
Harbor buoys and lighthouses	24,000
Port works at Monrovia (over a program of three years)	700,000
Maintenance and other public works of minor importance, outfitting of frontier force, motor launch for revenue service, etc.	135,000
Customhouse, Monrovia, and repairs to customhouses at other points	100,000
Total	$4,206,314

In addition, there are certain measures of sanitation which must be taken in Liberia, necessary minor improvements at other ports than Monrovia, certain scientific instruction in agricultural pursuits, and the question of potable water supply at Monrovia, all of which must be provided, as well as may be, from the remainder of the $5,000,000 in keeping with plans to be agreed upon by the Liberian Government and the financial commission.

The most important financial measure of Liberia's ability to pay the debt is a statement of the customs revenues as they have been collected for the past few years. In 1913, before commerce was disturbed by the Great War, the customs amounted to $485,639.74. This sum decreased under war conditions until the amount in 1917 was only $163,634.26. In the years following the war the revenues increased again until they amounted to $346,361.27. The more effective administration of the government proposed by the plan will not only make available a larger customs revenue

and a more complete system of taxation throughout the republic, but it will also, in all probability, greatly increase the commercial, industrial, and agricultural activities of the country with the consequent enlargement of all returns to the government. It is the opinion of those who are competent to pass on the financial soundness of the plan that Liberia will be able to meet its obligations within a period of fifteen to twenty years. If this should prove to be true the plan will be fully justified on an economic basis.

The second question is concerned with the effect of the loan and the method of its administration upon the welfare of the Liberian people. Will the arrangement make it possible for the United States to cooperate effectively with the Liberian Government in solving the difficult problems outlined by the Commission of 1909, problems which were then of such a nature as "to hamper Liberia's internal development and make her feel that her national existence is threatened by powerful neighbors without and by weakness within?" After years of deliberation the Liberian Government has come to the conclusion that it is to the interest of Liberia to share her authority with the United States in the appointment of the financial commission on terms already described. The Commission thus represents the genuine cooperation of Liberia and the United States in the difficult task of reorganizing the financial affairs of the republic. The terms of the agreement indicate a recognition of the fact that the financial success of the republic depends upon the general welfare of the country and its people, including national health, national education, national agriculture, industry, and commerce, and national morality. To the realization of these elements of national welfare the Commission is to apply its funds and its powers. The Liberian Government has indicated that the future of the republic depends upon the success of the plan to which Liberia has asked the United States to be a party. The success of the plan depends upon the sincerity with which the two governments carry out the terms of the agreement.

II—EDUCATION

Part I of this chapter, dealing with the economic and sociological backgrounds, indicates both the vital educational needs of Liberia and the great difficulties of developing an effective educational system. The masses of virile Native people and the extensive economic resources point to the educational possibilities of the republic. The marked differentiation of the small group of Americo-Liberians from the Native masses and the conditions threatening the government both within and without present serious obstacles to the development of an educational system adequate to the needs of the masses and adapted to prepare Native leadership to deal with the hygienic, economic, and moral needs of the republic.

Hitherto the educational efforts have been limited in extent and directed almost exclusively to the coast groups. The government has been able to contribute very little of financial help or direction to the school needs of any part of the republic. Mission boards have worked heroically and with some success in the coast settlements, and in exceptional cases in the interior immediately back of the coast. Without the help of the American colonization societies and the mission boards, the educational

conditions of even the coast groups would be in a more lamentable condition than that now existing. The educational facilities are not only very inadequate in extent, but they are seriously lacking in many elements needed by a people struggling under pioneer conditions of food supply and government.

In order to present a conservative estimate of the educational needs, the lowest possible figures for children of school age are used, and the most optimistic reports of school attendance are accepted. On the basis of 50,000 people in the civilized coast groups and the Natives associated with them, the children of school age would probably number 10,000. The interior would have a school population somewhere between 200,000 and 400,000. According to the 1921 report of the Liberian Secretary of Public Instruction, the total enrollment of pupils was 7,513, practically all of whom are in mission schools. Comparison of this enrollment with the 10,000 children of the civilized coast groups shows the inadequacy even for these favored settlements, to say nothing of the 200,000 or 400,000 Native children of the interior, practically untouched by any educational influence. The mission boards maintaining schools, together with the total enrollment as reported by the government, are as follows: Methodist Episcopal, 2,126; Protestant Episcopal, 2,114; Baptist, 848; Catholic, 740; Lutheran, 492; African Methodist Episcopal, 338. The future activities of these boards depend very much upon the relation to be established between Liberia and the United States through the American loan. The loan will open up the country through more and better roads, will improve conditions of sanitation, and will stimulate economic development so that educational activities may be extended into the interior and the interest of the Natives aroused in community improvements. Under the leadership of bishops and other officers of church boards, the missions are already planning to tend and improve their schools. A very promising step in this direction has been the creation of a board of education through an executive order. This board is composed of the bishops of the Methodist Episcopal and Protestant Episcopal churches and the officers of the National Baptist Convention and the Lutheran Church Board. The members of this board are to work "under the direction of the Secretary of Public Instruction, and they are given full power to formulate such plans and policies as may be deemed best calculated to standardize and improve all graded schools of the republic."

Government Education

The Government Bureau of Education was established in 1900. It was reported that the legislative appropriation in 1913 amounted to almost $20,000. The 1921 report of the Secretary of Public Instruction, however, states that the appropriation for the year was only $873.75. The expenditures from this amount were $751.06, including $467.94 for teachers' salaries; $186.62, clerk and messenger; $41.28, supplies; travel expenses, $27.12; rent for schoolhouses, $9.00; bank commission, $19.10. The following appeal from the Secretary to the Legislature of Liberia is significant:

> Your honorable body will readily see from the above related conditions how utterly impossible it is to effectively conduct this department, to maintain anything like a decent public school system, or to call in the aid of efficient and qualified teachers. I must frankly admit that the situation at present is almost

intolerable. This generation of children is being shamefully robbed of advantages and being hopelessly crippled for future usefulness to the state. A remedy for such a state of affairs must be found and the prevalent neglect of the training of the minds of the young must not be countenanced longer if we would feel secure about the future of the country.

The only government educational institution of consequence is Liberia College. This is at present a school of elementary grade with two or three classes studying subjects of secondary grade, including English, Latin, French, history, hygiene, and science. At the time of visit the classes were convened on the second floor of the legislative hall, a large open room with the classes arranged in the various parts of the room. The total enrollment, according to the government report, is 161 students, with a teaching staff of seven persons. The enrollment and teaching staff observed, however, were considerably below these numbers. The school receives a small government appropriation and gifts from American colonization societies. The institution was begun in 1863. The large building, which was occupied for a number of years, is now in such need of repairs as to be unsafe for occupation. Its location on a field of boulders is unsuitable to any instruction in agriculture, and the course has been so literary in character as to exclude any activities related to the physical improvement of the plant or industrial conditions of the republic. While the graduates of the school have obtained considerable knowledge of literature and theory of government, they have received very little preparation to deal with the vital needs of Liberia.

The Caroline Donovan Institute at Grand Bassa has been discontinued owing to lack of funds. This school was founded about 1915 through the gift of $65,000, accumulated interest of a fund. The three buildings that were erected have been unoccupied for over a year. Recently the Protestant Episcopal Board has taken over the institution and at present a Native clergyman and four assistants are giving instruction to about 100 boarding pupils.

Protestant Episcopal Missions

The Protestant Episcopal Board has maintained a number of schools in Liberia for many years. These schools are distributed along the 350 miles of coast with a few in the interior of the country. According to the report of the Secretary of Public Instruction for 1921 there were 42 schools with 82 teachers and 2,114 pupils. The larger institutions are located at Cape Mount, near the northern end of the coast, where there are two boarding schools, one for boys and one for girls; at Cape Palmas, near the southern end of the coast, where there are also two schools, one for boys and one for girls; and the third center is at Bromley, on the St. Paul River, a few miles back of Monrovia, where there is a school for girls. A second group of schools have two or three teachers each, and the remaining schools are reported to have one teacher. A number of the smaller institutions have boarding pupils. Until recently schools of this society have lacked adequate supervision. The instruction has not been related to the community needs and many of the plants have been in bad repair. There are now definite evidences that the administration of these schools is to be strengthened. Under the direction of the Bishop, a capable commission has completed an

interesting and instructive study of the interior of the country. Some of the observations of this commission have been reported in another part of this chapter. The plans now under consideration by the Bishop and his associates give promise of important improvements in the personnel and methods of work, and the repair of plants. The Order of the Holy Cross has decided to establish mission work in Liberia. Already some members of the Order have begun work in the interior. A considerable proportion of the ministers and teachers of the Episcopal missions are white Americans.

Cape Mount Episcopal Schools

The St. John's Academy and Industrial School offers instruction up to the seventh grade, including industrial and agricultural training. The industrial departments are masonry and building, printing, shoemaking, tailoring, and machinery. The staff includes seven male teachers with Native assistants. The enrollment includes 100 boys in the boarding department and 60 in the day school. The plant consists of five buildings, three of which are three-story structures. Two are used as classrooms and dormitories for pupils and teachers, and the other is devoted entirely to industrial training. There is also another small building devoted to industrial training, besides a large stone church.

The Bethany Girls' School, about a quarter of a mile away, has 30 boarding pupils and 70 day pupils. This school is under the direction of two white American women, assisted by four colored teachers. The course covers six grades, with teacher training for the older girls. There are two buildings, one containing a school hall, a dormitory for girls, and rooms for teachers, the other, a smaller building, serving as a residence for teachers.

St. Timothy's Hospital is under the direction of two white American nurses with four Native nurses who visit Native towns where dispensaries have been established. The plant consists of a stone building of four rooms and a large veranda. Twenty cots are maintained in the hospital.

Cape Palmas Episcopal Schools

The educational activities maintained by the Episcopal Board in the Cape Palmas region are fairly extensive. In the town of Harper there are the Brierly Memorial Girls' School, four day schools, one large cement block church, one frame church, and a three-story brick building now used for an old people's home. At Vaughn, three miles from Harper, there is a station that includes a stone church and a frame school building with fifteen acres of land. At this school there are 30 boarding pupils and 25 day pupils, with two Americo-Liberian teachers and one Native teacher. The Cuttington School, a large institution for boys, is five miles in the interior. The activities in all of these institutions are under the immediate direction of Americo-Liberians and Native teachers.

The Brierly Memorial Girls' School has 50 in the boarding department and 31 in the day school. The instruction covers six grades, with special instruction in sewing.

The teachers are four Americo-Liberians and four Natives. The plant consists of a large stone building of three stories, used for classrooms and dormitory.

The Cuttington College and Divinity School has rendered an important educational service in the past. The staff consists of six Americo-Liberians and five Natives. The course covers the elementary grades, secondary subjects, and special instruction for pupils preparing to enter the ministry. The enrollment includes 100 boys in the boarding department, six of whom are preparing to be ministers. The plant consists of a large stone building containing two halls, seven classrooms, dormitories, and teachers' rooms. There are also four residences for teachers and 225 acres of land.

Bromley Girls' School

The Bromley Girls' School, located on the St. Paul River, sixteen miles from Monrovia, offers instruction in six elementary grades, including some work in sewing and cooking. About 60 pupils are enrolled, most of whom are in the boarding department. There were only three girls in the sixth grade and eight in the fifth grade. Though there is ample land about the school, the girls receive practically no training in gardening. The school is under the supervision of a colored woman from America, assisted by Americo-Liberian and Native teachers. The plant consists of a large brick building and 250 acres of land. At the time of visit the building was in bad repair.

There are several other schools requiring special mention. The Donovan Industrial School, which the government has been unable to maintain, has been taken over by the Episcopal Mission, and is now under the direction of three Americo-Liberians and two Native teachers, with 100 boarding pupils receiving instruction through eight grades, including some training in agriculture. The Holy Cross Order has organized a school at Massambalahum in the northwest corner of Liberia, not far from the English and French boundary lines. The Order plans to maintain a large boys' school with an industrial plant and hospital facilities. The Bendoo Mission Station in the Vai country includes a school under the direction of a white clergyman with one Americo-Liberian and five Native teachers. There are 50 pupils in the boarding department and 20 in the day school. At Monrovia there is Trinity School with 100 pupils and the Krutown Day School with 70 pupils. The religious work of the Episcopal Mission in Monrovia wields an important influence in the town.

Lutheran Church Missions

The Lutheran Mission Board has done a unique educational service in that the efforts have been directed almost exclusively to the Native tribes of the interior. Headquarters for the work are at the Muhlenberg Mission, located on the St. Paul River just beyond the head of navigation. From this point the workers have reached out to contiguous areas where they have organized three other mission stations. They are now actively engaged in extending their influence still further into the interior. According to the government report, they maintain seven schools with an enrollment of 492 pupils. They have 21 white American missionaries and 30 Native workers. Considerable attention is given to gardening and industrial training. Each mission

station maintains not only a central school, but several outstation schools in the villages.

Muhlenberg Mission Boys' School

The Muhlenberg Mission Boys' School offers instruction of elementary grade with training in agriculture and simple industries. The agricultural work includes gardening, cattle raising, and coffee growing. The handicrafts are carpentry, tailoring, shoemaking, and printing. The morning is spent in classroom instruction and the afternoon in various forms of industry and agriculture. The staff consists of four white Americans and six Native helpers. There are 40 pupils of whom 35 are boarders. The plant consists of a large well-built cement block church and several frame buildings, including a dwelling for missionaries, a boys' dormitory, an industrial building, and several smaller buildings. Some of the buildings are very old and in bad repair. There are also 100 acres of land with farm machinery and a herd of 20 cattle.

Muhlenberg Institute for Girls

This school offers instruction through the fifth grade, including effective training in gardening, cooking, serving, general housework, and nursing. The work is under the direction of three white American women with Native helpers. The training is effective and especially well adapted to the needs of the students. There are 50 girls enrolled, most of whom board at the school. The plant comprises a large cement building, erected at considerable cost. The school has been especially unfortunate in the construction of this building, however. As a result of mistakes of the American in charge of the construction, the building does not fulfill the purposes of the home society nor of the workers on the field.

Kpolopepe Station School

The Kpolopepe school is located 75 miles in the interior. It offers instruction of elementary grade with considerable work in gardening and handicrafts. The school is under the direction of a white American principal and his wife and five Native teachers. There are 55 boys, all boarders. The handicrafts include carpentry, tailoring, and Native building. The agricultural activities include the cultivation of gardens, producing bananas and pineapples, and growing groves of palm oil trees. The plant consists of a home for missionaries, a school building, and a boys' dormitory. All the buildings are hardwood frame structures with clay walls. There is also a tract of land of about 100 acres.

Bethel Station School

Bethel Station School is located one day's journey from the Muhlenberg Mission. It offers instruction in four elementary grades with much training in farm work and handicrafts. The staff includes a white American and three Native assistants. There are 44 boys, all boarders. The plant consists of a frame building used as a schoolhouse and dormitory for the boys, and another frame building used as a teachers'

residence. The residence of the missionaries and several smaller buildings are constructed of mud with thatched roofs. The station has 250 acres of land, of which three acres are in the mission compound and ten acres are cultivated.

Methodist Episcopal Missions

The Methodist Episcopal Board has maintained activities along the coast of Liberia from Monrovia to Cape Palmas, with a few schools among the Native peoples immediately back of the coast. According to the report of the Secretary of Public Instruction for 1921 the mission maintained 32 schools with a total enrollment of 2,126. The central institutions of the school system are the College of West Africa at Monrovia and the Seminary at Cape Palmas. Most of the others are day schools with one or two teachers. The Methodist missions have exerted an important influence on the Americo-Liberians, the Kru Tribe, and some of the other Native peoples. The buildings and equipment are in very bad repair. The supervision has evidently not been adequate. The society is now constructing three schools in different sections of the coast region for industrial and agricultural training. Under the wise administration of the bishop in charge the educational activities are being enlarged and suited to the needs of the people.

Monrovia Methodist Episcopal Schools

The Methodist schools at Monrovia, including the College of West Africa and the Patten Memorial School in Krutown, are the largest and best equipped educational institutions of the town. Other smaller schools are located in the general environment of Monrovia and on the St. Paul River. The most important of these is the White Plains Industrial Institute, now being constructed. A building to accommodate 75 pupils has already been completed.

The College of West Africa maintains classes of elementary and secondary grade. Of the 353 pupils enrolled in 1920, 26 were in the four secondary classes. There were 241 boys and 112 girls, all day pupils. The staff consists of ten teachers, six men and four women. Of these, four are American Negroes and six are Natives of Liberia. The subjects of the secondary classes indicate the desire of the principal to prepare the pupils to teach. They include civics, pedagogy, and history of education. Effort is made to give instruction in plain and fancy needlework, printing, and gardening. The plant consists of a brick building erected in 1848 and a small frame building. Both structures were in bad repair and very much overcrowded at the time of visit. The location of the institution in the middle of the town hampers its development.

The Stokes Theological Training School was originally planned to offer training for religious work. At the time of visit the work was conducted by a colored clergyman and his wife, both from America. The reported enrollment was 18 men, most of them employed during the day in government or commercial offices. About six attended with some degree of regularity. The instruction consists of talks given by the clergyman in charge on the Bible and simple theological subjects. The building is of substantial construction with three stories and an attic. The ground floor is used

as a residence and for classrooms. The second floor is used for classes and there is room for books. The third floor is used for residence. The attic is an open, unfinished room used for storage and for sleeping quarters for a few pupils.

Cape Palmas Methodist Schools

The Methodist schools in the Cape Palmas region include the Seminary and several small day schools. The Cape Palmas Seminary maintains classes of elementary grade with some instruction in secondary subjects. The reported enrollment is 165, of whom 80 were girls and 85 were boys. A small boarding department with five boys and seven girls is maintained. The plant and the compound are seriously in need of repairs.

The mission stations in other parts of Liberia are maintaining small central schools with some outstation schools. The Sinoe River Industrial Mission has industrial and agricultural activities of educational value. These are now being improved and enlarged. The Hartzell Institute in Lower Buchanan is being strengthened through the addition of a new building for school purposes. The Nana Kru Mission has a school with 80 boarders and a number of day pupils. The plant is substantial and there is a farm. The Garraway Mission has a number of sub-stations. Considerable attention is given to education and the pupils are required to assist in simple industrial and agricultural operations.

Baptist Mission Schools

The Baptist Mission Schools are maintained by the Foreign Mission Board of the National Baptist Convention and the Lott Carey Baptist Mission. According to the report of the Secretary of Public Instruction for 1921, there were 13 Baptist schools with an enrollment of 848. These schools are in the coast region. The instruction is as yet limited to the elementary grades. Some of the schools provide training in handicrafts and gardening.

The National Baptist Convention schools are directed by a superintendent of considerable educational experience who is now organizing a seminary and training school at Monrovia for the purpose of equipping teachers for the mission schools. This mission has six schools with a reported enrollment of 326 pupils. The Lott Carey Mission has five schools with a total enrollment of 494. Its largest institution at Brewerville has eight teachers and 182 pupils. Recently this school has added a two-story cement building. The Ricks Institute in Montserrado County is supported and conducted by the Baptist Association of the county. It is reported to have three teachers and 28 pupils.

African Methodist Episcopal Schools

According to the report of the Secretary of Public Instruction for 1921, the African Methodist Episcopal Mission has eight schools with a total enrollment of 388. With the exception of the schools at Monrovia and Cape Palmas they are all day schools with one teacher each. At Monrovia and Cape Palmas there are two teachers in each school. The mission is just completing the new building of the Monrovia College and

Industrial Training School. This building is a large three-story cement block structure which has cost $35,000. The ground floor has one large room and smaller classrooms. The second floor has an auditorium, president's office, and four classrooms. The third floor is to be used as a dormitory and has twenty-five rooms large enough to accommodate two or three boys in each room. There is a one-story extension to be used as a dining-room. The first and second floors are surrounded by verandas made entirely of cement blocks. There is also a smaller two-story building costing $14,000. This building has six dormitory rooms and space for teaching handicrafts. The school grounds include thirteen acres of land capable of cultivation. The bishop in charge has excellent plans for the development of the institution, including provision for teacher-training and instruction in handicrafts and agriculture.

Catholic Mission Schools

According to the report of the Secretary of Public Instruction there are five Catholic schools with eight teachers and 740 pupils. They are all located among the Kru Tribe. Reports indicate that they have substantial buildings and well-trained workers.

Colonization Societies in the United States

Colonization societies were organized to assist in the settlement of American Negroes at some place in Africa. The first of these organizations was the American Colonization Society, organized in 1817 and incorporated in 1837. Other societies were formed in a number of states. The first of these were in the states of Maryland and Virginia. These were soon followed by societies in New York, Massachusetts, Pennsylvania, Mississippi, Louisiana, and many others, both in the North and in the South. Between 1832 and 1847 these societies endeavored to organize and maintain separate settlements along various parts of the Liberian coast. In 1847 these settlements were all united under the republic with the exception of "Maryland in Liberia." which was received into the republic as Maryland County in 1857. Four of these societies have continued to the present time. They have had very little influence on the affairs of Liberia. Their funds are small and their expenditures have been limited both by the terms of the gifts and by the uncertain conditions of education and government in Liberia.

The four organizations still in existence are the American Colonization Society, the New York Colonization Society, the Massachusetts Colonization Society (the legal name of which is "Trustees for Donations for Education in Liberia"), and the Maryland Colonization Society.*

The American Colonization Society was intimately associated with the United States Government in the early history of Liberia. Its activities in the purchase of land at the time of settlement in 1822 and the organization of government have already been described. When the society transferred to the republic the land upon which the first settlement was made, alternate sections of land were reserved for educational purposes. There is an interesting question still remaining as to the status

*The Maryland Society is reported as still in existence, though no evidence of its present activities could be obtained.

of the sections reserved for education. Those concerned in the educational development of the Liberian people are of the opinion that the reserved sections may yet be made available for the extension and maintenance of education. In recent years the society has confined its activities to donations in behalf of education. Conditions in Liberia have seriously perplexed the officers of the society in their efforts to expend their funds in accordance with the terms of the donations. The following quotation from a statement of the society describes the funds:

> The American Colonization Society has a number of trust funds, the income from which is available for educational work in Liberia.
>
> The principal fund is known as the Donovan Fund, and consists of a fund of approximately $70,000. The income from this fund under the terms of the trust is applicable first for the transportation of colored persons who desire to emigrate to Liberia, and if in any year the income from the fund is not used for that purpose it is applicable for the maintenance of public schools in Liberia. For quite a number of years there was no demand from the Society for transportation of emigrants and the fund accumulated to the extent of $65,000. Inasmuch as the alternative provision of the trust required that it be used for the maintenance of public schools in Liberia, we were in somewhat of a quandary as to how to apply the fund for the reason that there are really no public schools in Liberia. Finally the legislature passed an act creating what is known as the Caroline Donovan Industrial Institute, declaring the same to be a governmental school and creating a board of trustees for its management; whereupon the accumulated fund, amounting to $65,000, was paid to the Government of Liberia for the use of this school. The Society has no control over the use of the funds, having placed the responsibility for expenditure upon the Liberian Government. This was done because the trust provided that it should be expended for the maintenance of public schools and we were not in a position to disburse the money direct for such purpose and felt obliged to turn it over to the Government.
>
> The other fund of any size is known as the Graham fund, the income from which is available for educational purposes in Liberia. For a number of years we maintained about three primary schools out of this fund and in later years have maintained one. This latter school is maintained at Royesville.
>
> There is another fund known as the Hall School Fund, from the income of which we pay the salary of the primary school teacher at Cape Palmas.

The New York Colonization Society, organized in 1829 and incorporated in 1855, holds funds for the encouragement of education in Liberia. The more important of these funds are the Fulton Professorship Fund, amounting to $25,000, "to maintain a professorship in Liberia College, purchase Bibles, for distribution to the members in the college, to pay premiums for excellence in various branches of Science"; the "Bloomfield Ministerial Scholarship Fund, being the residue of an estate to educate young colored men, either in the United States or in Africa, to become preachers of the Gospel or professors in colleges or theological seminaries in Africa"; and the Beveridge Scientific and General Scholarship Fund, the residue of an estate to be invested as a permanent fund "to found and endow scholarships in some college in Liberia best calculated to secure to that republic the benefits of Christian and scientific education." It is interesting to note the emphasis by each of these donors on Christian and scientific education. The Bloomfield will has the following significant recommendation:

> I also recommend that the schools in which they may be educated and to which the funds may be paid be Manual Labor Schools, and for two reasons:
>
> *First*—It will save expense, and this bequest will educate the greater number.
>
> *Second*—I recommend that each scholar learn a trade, which will be of essential benefit in Africa, especially among the Native inhabitants.

III—SUMMARY AND RECOMMENDATIONS

It is evident that education in the Republic of Liberia is bound up with other problems of the Liberian Government, the condition of the Native masses of primitive people, the character of the small group of Americo-Liberians, and the efforts of mission societies that have been maintaining schools for many years among the people of the coast region. The interdependence of these various elements presents a situation that is exceedingly perplexing. Without the solution of the serious problems of government, the educational and religious efforts of missions will be very seriously hampered. Philanthropic agencies and religious missions will necessarily compare the results of their endeavors in behalf of the African people under the discouraging conditions prevailing at present in Liberia with those that are realized elsewhere under governmental conditions that are more favorable to the development of the people. Liberia cannot hope to attract large expenditures of philanthropic or mission funds until there is a prospect that the more serious problems of government will be solved. It is equally true that the final solution of economic and political problems requires the education of the masses of the people. Temporary arrangements may be made to tide over the decades that must elapse until education is sufficiently general to enable the people to participate effectively in the government. The policies of social development require that they shall look forward to the time when the temporary measures shall be replaced by those that are dependent upon communities of people who are prepared by education to share the responsibilities of government.

In view of these perplexing social and political conditions, it is not surprising that the educational activities of missions have not been more effective in the coast regions and have not penetrated into the interior. The societies deserve great credit for their continued devotion under conditions that often appeared so hopeless. Though their success has not been great, they have maintained and extended a nucleus of civilization that may be still further developed under favorable conditions of education and government until the republic has attained the ideals for which it was founded. The ideal of self-government by a group of African people is worthy of great sacrifices by both Africans and those who are interested in Africa. As the commission of 1919 stated: "Liberia has been made to feel that her national existence is threatened by powerful neighbors without, and weakness within." It is generally agreed that the problems confronting the government are even more serious at the present time than they were in 1909.

The future possibilities of educational and religious endeavor in Liberia and, indeed, the future of the republic, seem now about to be determined by the success or the defeat of the proposed American loan. It is essential that the republic of Liberia and its friends shall fully appreciate the vital differences that will result from the successful administration of the American loan or by the defeat or unsuccessful administration of that loan. On this issue will depend also the policies of mission boards and others concerned with education and religion in Liberia.

The successful administration of the American loan will in all probability open

the way so that large and effective measures of education and religion may be made possible. Port facilities will be supplied; roads will be extended into the interior; sanitary measures will be provided; agriculture, industry, and commerce will be encouraged. On this basis of health and economics the morals and morale of the people will be improved. Schools and churches will be established and multiplied, not only through the encouragement of mission boards, but much more through the efforts of the people themselves.

The refusal of the United States to grant the loan or its failure to administer the loan in accordance with the spirit of the agreement will leave Liberia alone to work out its development. Lack of financial resources within the republic and failure to obtain credit on favorable terms without would defer indefinitely the sanitary improvements, the economic development, and the educational facilities so vital to the welfare of the Liberian people. It is difficult to see how Liberia can continue to maintain even her present status in the face of competition with neighboring colonies without such necessities of civilized society as roads, port facilities, agricultural development, a sound system of finance, sanitary control, and the educational improvement of the masses of the people. Missions must organize their work with full appreciation of the difficulties confronting them. Reservations and precautions not required under the normal conditions of colonial administration will need to be provided and the expectation of results will need to be on an entirely different basis from that in most other parts of Africa.

The outstanding defects in the administration of education in Liberia are as follows:

1. The inability of the government at present to give any financial aid to education. If the American loan is successful, funds will be available.

2. The failure of the government and missions, with few exceptions, to suit the curriculum of the existing schools to the needs of the people.

3. The concentration of most of the mission schools in widely-scattered coast settlements, resulting in neglect of interior tribes, duplication of school facilities in the coast settlements, and ineffective supervision.

The following recommendations indicate the general lines of improvement:

1. That the authority of the Board of Education, appointed by the government to represent the government and mission societies, be enlarged not only to plan a program of education, but also to choose a superintendent of education with large powers in the administration of the schools. It would be unfortunate if this authority were used to limit the right of any society to present its conceptions of religion or to introduce any educational activities for the welfare of the Liberian Government and people.

2. That the Liberian system of education provide schools first, to train teachers, ministers, and leaders for the masses of the people; second, to educate the masses; and third, to give professional training in medicine, law, theology, and science. This important recommendation is explained at length in Chapters II, III, and IV of this Report. Provision for professional training at the present time requires arrangements

to send students to American or European Universities. The teachers and leaders should have access to the great truths of physical and social science, and the inspiration of history and literature. The education of the masses should include such elements as health, ability to develop the resources of the country, household arts, sound recreation, rudiments of knowledge, character development, and community responsibility. The education of women and girls should receive special consideration.

3. That mission boards be encouraged to concentrate their activities in contiguous areas so that their schools and churches may be effectively organized and supervised. If a board has adequate personnel and funds, it is possible to maintain and supervise schools even though located in different parts of the republic.

The school systems most successful in different parts of Africa include a central teacher-training school with boarding pupils, community center schools with boarding facilities, local day schools with effective activities in the community, and traveling supervisors to direct, advise, and inspire local teachers. Every county in Liberia should ultimately provide such a system.

4. That special effort be made to extend education into the interior country. The highway system proposed by the American loan plans would aid in this important undertaking. Even without the roads, the results to be attained would merit the additional cost of time, money, and hardships.

5. That the government and missions cooperate to develop extension work in agriculture and hygiene similar to that so successfully maintained by the United States Government in rural districts.

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